A plain, but full EXPOSITION OF THE CATECHISM OF THE CHURCH of ENGLAND.

Enjoyned to be learned of every Childe, before he be brought to be confirmed by the Bishop.

Collected out of the best Catechists

By the Right Reverend Father in God, WILLIAM Lord Bishop of *Glouceſter*.

Negligentia magna Parochi in docendo ad ſalutem neceſſaria, nempe ſymbolum, Decalogum, & Pater noſter, mortalis eſt. Ubi paſſim magnus abuſus eſt eorum, qui contenti docuiſſe Symbolum Latinè, non explicant populo rudi myſteria fidei, præſertim Trinitatis, Incarnationis, tantoperè ad ſalutem neceſſaria.

Væ Parochis, væ Epiſcopis, væ Prælatis.

Eman. Sa. Aphoriſm. voce Parochus.

LONDON,

Printed for *Nathanael Webb*, at the Royal-Oak, and *William Grantham*, at the Black Bear near the little North-door in St. *Pauls* Church-yard. 1662.

Dr. Willm Nicholson Bp. of Glocester
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To the Right Reverend Father in God

GILBERT,

By Gods especial Providence Lord Bishop of *London*, and Dean of His Majesties Chappel.

May it please your Lordship,

THat I present this work to your view, is not for any worth I conceive in it. For it is fitted for such capacities, as the Church ordained the Original which it explains. And then it cannot bee expected, that I should search into those depths, that ought to be presented to so learned, so grave, and so ripe a judgement. But you are a chief and principal Father, and Propugnator of that Religion professed in the Church of *England*, which is every way consonant to the Doctrine and Discipline of the Primitive times, of which the foundations are laid down and discovered in this Catechism, in the polishing of which I have bestowed my pains: And

therefore this hath incouraged me to preſent my conceptions to your quick eye, and to ſubmit them to your cenſure, being reſolved to ſtand or fall, as your wiſdome ſhall paſs ſentence.

Some years are paſſed, ſince theſe brief and plain Collections were publiſhed, and the occaſion the following Epiſtle will ſpeak out. With approbation they have been received, and the whole Impreſſion ſold off; So that being called upon by eminent men in the Church, to publiſh them again, I thought it my duty to invoke your Lordſhips Patronage, and that you would bee my Buckler, as you have been hitherto, againſt any that ſhould dare to oppoſe theſe ſolid and fundamental Truths, which none will bee ſo impudent to contradict, but branded Hereticks, and hot-brain'd Phanaticks. Theſe in great ſwarms as angry Waſps buz and humm about our hives, and that they invade not, and ſteal not the honey from our Bees, there cannot bee any better Defenſative provided, than an injunction for frequent Catechizing, without which Sermons, as now in faſhion, upon Deſultory Texts, will bee of little uſe. And

And lamentable experience hath taught us, that this is an undeniable Truth. For ever since Sermonizing hath justled out this necessary instruction *a* enjoyned on the Lords Day, and every Holy-day to bee done by every Rector, Vicar and Curate, half an hour or more before Evening-prayer, our people have been possessed with strange errors in Religion, and hurried on by the spirit of giddiness, of faction, of rebellion. It is therefore my hearts desire, that both the Queens Injunction, the practice of the Canon, and that command of his Gracious Majesties wise and pious Grandfather, King *James*, of Blessed memory, were imposed afresh, and strictly called upon to be observed, *viz* that afternoons-Lectures were converted into explanations of some necessary Rudiments of the Catechism: A custome, which is yet in use in the most of the *b* Reformed Churches beyond Sea, and were it but for that onely, those, who bear so great affection to their practice in other things, might, meethinks, cast one good look toward it. I wish, *c* saith a discreet and learned Author, that they of the Presbyterian inclination would more listen

a Queen *Elizabeths* Injunctions 1559. Injunct. 44. Et Canon. 59. *Anno* 1603. Rubrick after Confirmation.

b Confess *Belgica*, Ca. 68. Synod. Dordr. P. 31.

c *Hamon L' Strange* Alliance of Divine offices. Annot. on c. 4.

listen to these their friends, and if not for Conformities, yet for Christianities sake, not suffer preaching so totally to usurp and justle out this most necessary office, that, as an Inmate, to expel the right owner. *Fas est & ab hoste doceri*, Taught they may bee from those Puritans of the Church of *Rome* the *Jesuits*, who take it for their glory, that they are the most diligent Catechists, and for to incourage the children that come to be catechized, from their Desks and Pulpits, do usually scatter their ἀποφόρετα among them. This is the work upon which I would advise and beseech my fellow-labourers to spend themselves, and their pains especially, and to ease their labour, and to help them onward in this good work, 'tis supposed, these observations may bee very Instrumental.

Now of all the Catechisms I have seen, in this one thing I must give the Prerogative to this of our Church, and commend it to babes in Christ, for whose sake it was composed; that, in the entrance into it, the childe is put in minde of his solemn vow and promise made unto God in his Baptism, which consists in his Abrenunciation, the Profession of his

his Faith, and obſervation of the Commandements: & after to give hearty thanks for his Matriculation, or ingrafting into Chriſt, in which moſt Catechiſms are altogether defective. Further, all the anſwers following are brief, but full, and fitted for weaker memories, requiring only explication, but not addition. *Quintilian* was wont to ſay, that they who were to bring up children, muſt deal by them as men do with narrow-mouth'd bottles, inſtill their principles, as they do the water by little and little, for if it be over-haſtily done, more will fluſh over and be loſt, than powred into the Veſſel.

This I have indeavoured here, and if well, I implore your Lordſhips countenance, if ſhort of your expectation, I humbly beg your Lordſhips Candour to bring your Mantle, and caſt over and cover my defects. And of this I have good hope, becauſe ſince the firſt hour, that it was my happineſs to be known to your Honour, you have been pleaſed to look upon mee with a fatherly eye. That eye, which you caſt upon all men that are worthy of your favour. Theſe live in you, & live by you, among which you have ſet mee up to be a prime example. In all gratitude I do acknowledge, that next to his

Majesty, for whose goodness to mee I can never return sufficient thanks, your indeavours from an obscure man have advanced mee to a place of honour and dignity in the Church; which that I may manage with prudence and sobriety to the honour of God, the good of his people, the peace, and re-union of this distructed Church, God Almighty assist mee with his grace, and you and all good men with their prayers. Did I intend to run out into *Encomiums*, I have an ample field, this one may suffice for a large testimony of your sufficiency, wisdome, sincerity, and piety, that the most excellent of Princes, and the best of men shines upon you in so full a lustre, as if he hoped by you and those he hath chosen to assist you, to dispel all the clouds, that have darkened the face of our Church these twenty years. The burden is both weighty and troublesome, which that it may be undergone with prudence, and born with patience, is the hearty prayer of him who is

London. 1661. *Your Lordships*
June 20. *in all due observance,*
WIL. GLOVCESTER.

TO

All his loving *PARISHIONERS*

OF

LLANDILO-VAWR,

The Author prayeth increaſe of Grace, Knowledge, Health, and future Happineſs.

IT may ſeem ſtrange to wiſe and learned men, that after the exact pains by great Divines, taken in the expoſition of the Church Catechiſm, either in whole, or in part, I ſhould offer to the Publick view theſe my leſſe poliſhed conceptions. But before I bee utterly condemned for the undertaking of a needleſſe labour, my deſire is, that theſe reaſons, which have moved mee to it, bee fully weighed, as my Apology, which I hope may prove ſo juſt, that at leaſt I ſhall deſerve excuſe, for more I expect not.

The labours of thoſe learned men, I gratefully and ingenuouſly acknowledge, are far beyond any thing I can do; but withall, either for phraſe or matter, ſo high, ſo abſolute, that they are in many expreſſions beyond the vulgar capacity, whom chiefly I intend to inform, and therefore have

expresst my self in the easiest and most familiar language I could invent, and inserted no more than I held requisite for all to know: all superfluities and quaint or long discourses being purposely omitted.

Besides, those excellent indeavours of other learned men are come to the knowledge, much less to the hands of few men in these parts, where I have been resident more than twenty years; and may therefore presume, that many may look into these principles of Divinity, delivered by one who is well known among them, and cast as kinde an eye upon the work, as they have alwaies done upon the Author: who although no native, yet hee acknowledgeth himself for very many civilities, much indebted to the whole people of these Antient Britans.

But that which hath most of all prevailed with mee, is the sad face of Religion wee behold and condole here, ever since the Act of Propagation of the Gospel hath been put in execution in these parts. For the Itinerants are so few, so ignorant, so mean, that I say no worse: that as it was in the daies of Eli, *so now for their sakes the Sacrifice of the Lord is abhorred, and the people are scattered upon these Mountains without a Shepherd.*

Ad Antichristi novissima tempora ecclesiarum ædes sacræ tugurii instar erunt, preciosum corpus Christi & sanguis non extabit; Liturgia extinguetur, Psalmorum decantatio cessabit; Scripturarum recitatio non audietur.

It was written by Hippolitus, *who lived above* 1300 *years since: that in the last times of Antichrist, the holy houses (of God he means) shall be like a Cottage: the precious body of Christ and his blood shall not be extant: The Liturgy shall be extinguished: The singing of Psalms shall cease: The reading of the Scriptures shall not be heard.*

This testimony is cited by *Claud. Sainctes* in his Tract before the Liturgies *Tomo* 4. *Biblioth. Patrum* out of St. *Hierom* upon *Daniel*, and by Mr. *Mede* in his Antiquity of Churches. And that which is delivered by *Suarez*, *Pererius*, *Ovandus*, *Acosta*, *Aquipontanus*, and *Bozius* learned men of the Romish party, concerning the suppression of Religion in the time of Antichrist, is every way consonant to the judgement of *Hyppolitus*.

Truth

Truth they say is the childe of time, and time hath presented unto us so sad a spectacle in these parts, that there is not one syllable of all this, which is not verified. The holy houses of God (for in relation to the service of God in them heretofore performed I will yet so call them) these holy houses, I say, are become like the Prophets lodge in a Garden of Cucumbers, deserted, ruined: No Cottage on a hill more desolate, more defaced, the people having no encouragement to resort to that place, where they have neither Minister to pray with, or for them, or to sing praises to God with them, nor any at all in many places, no not so much, as a gifted man (as they use to glosse it) to instruct them. For these are not Ubiquitaries, and consequently are forced to bee Non-Residents, that you may know this was not the sin alone of the now vilified and ejected Clergy. Isa. 1. 8.

Farther, the precious body and blood of our Lord and Saviour Jesus Christ exhibited in the Sacrament hath been prohibited to bee administred in Publick Assemblies, and the Ministers imprisoned and punished for doing their duty. That the Liturgy is extinguished, singing of Psalms ceased, the reading of the Scriptures, utterly by our new Teachers neglected, and cast aside, I need not say. Since 'tis notoriously known to you, and all other in these parts, that no service, nor Psalm, nor reading of the Sacred Text, hath been in publick use, ever since these Novelists have set footing amongst us. I leave it now to all judicious men to judge what a neer resemblance there is betwixt these our times, and those of Antichrist, of which Hyppolitus *gave us those former Characters.*

Lest then the foundations of Religion, which are so much shaken, should perish together with the practice of it, and be buried under so much rubbish, which is cast upon it,

I have taken this pains to preserve its lustre and integrity in the memories of all those, who bear any true love to substantial, confessed, and antient Truths.

New Light is a notion of an hot brain, and will easily like an ignis fatuus, *or* Will with the wisp *carry a man out of the safe and straight way, and thereby endanger the man: But the Antient Light established and received in the Church of* England *is a secure guide to direct you, that you neither decline to the cunningly composed charms of Popery on the right hand, nor the brain-sick imaginations of men of unstable minds on the left.*

That Truth which this my once glorious Mother taught mee, and by a sad search I found consonant to the Word of God, I alwaies held forth unto you, for those many years I was permitted to be your Pastour, being all that time your Catechist: and what I then opened at large, that in a short summ (my dear Parishioners) I here present unto you, and all other Christian people, as a memorial and legacy of my love and desire, that they and you should live and dye good Christians.

Above these three years by the severity of these times, as you know too well, and I with grief write, I have not been suffered, but peremptorily prohibited to make use of my Talent to your benefit, or any other: being ejected and silenced, not for any crime then alledged, or for ought I can understand to bee alledged against mee, except it were that I could not be perswaded to subscribe the engagement. For that I suffer: and I would to God, that in it, I suffered one. Mine is but a temporal loss, yours is a spiritual. I can feed my self, when you and millions besides starve for want of heavenly food. The sharp famine that is come upon this people, ought to be lamented with tears of blood. Therefore, said I, Look away from mee, I will weep bitterly, Isa. 22. 4.

bitterly, labour not to comfort mee, because of the spoiling of the daughter of my people.

For the event upon the act is so lamentable, that it will despoil many of the power and life of Religion, and without some vigorous remedy a few years will more and more confirm it. There being no visible means left to continue in the memories of the aged, the principles which they had learned, nor to bring to the memories of the younger sort the necessary foundations of Christian Religion.

To supply which defect, and to prevent, as much as in mee lies, this inconvenience. I have as plainly, and as briefly as I could, collected this summ of Divinity. Speak I may not, write onely I can, and if you and your posterity with other Christians shall make good use of this plain food, I little doubt, but this little, will nourish you in a right way to heaven. For here you are directed what to know, and what to do, in which two consists the life of Religion.

'Tis the highest point of wisdome, so much as lies in us, of man, to make a God For as it is the most noble work of the Divine minde perpetually to contemplate it self, and rest in the eternal love of it self: So it is also the summ of all our wisdome and piety, to know God, and to love God. We know him, when we know his will, and we love him, when we make his Will our Rule for our life and practice. This is to use St. Pauls words, to behold as in a glass the glory of the Lord, and to be changed into the same image. The High Priest in the Old Law, was to have upon him a double ornament, a Plate of pure gold upon his head, and another Plate of twelve precious stones upon his breast; the seat of knowledge is the head, the breast the place of love, by which not unaptly may be shadowed out to us, that wee reserve for our Christian Piety the two chief parts about us, the head for the knowledge, and the heart or breast for the love of our God.

Θεὸν ποιεῖν ἐξ ἀνθρώπου κατὰ τὸ δυνατόν. *Hierocles.*

2 Cor. 3. 18.

Exod. 28. 15. & 36.

Upon

Upon the reflexion of these two I have drawn all these Principles. God make you as careful in the knowing and practising, as I have been cautelous in the composing; for I have made choice of that onely, which I judged necessary to inform your understanding, and rectifie your will, to increase your knowledge, and better your life. You may then by the knowledge and practice of what is here delivered, grow up to be perfect men in Christ Jesus, and receive at last a Crown of glory. Which is the perpetual prayer of him, who is

Your aged Pastour,

WILLIAM GLOUCESTER.

The Title or Inſcription.

A CATECHISM,

That is to ſay, An Inſtruction to be learned of every Childe, before hee bee brought to bee confirmed by the Biſhop.

A Catechiſm is a word now uſed in a Church ſenſe, ſignifying a little book, in which is delivered the Brief ſumm, or chief principles of Chriſtian Religion. He who teacheth this is called the Catechiſt, and hee who is taught is, *Catechumenus*, a Diſciple, a Scholar, one taught, inſtructed or edified. For κατηχήσω is rendred by *Heſychius*, the learnedſt of Grammarians, οἰκοδομήσω, I will build, or edifie. Heb. 6. 1. Gal. 6. 6.

All thoſe former words are derived from ἦχος, a ſound, from which comes our Engliſh word *Eccho*, which is but a reciprocation of the voice, or a return or report of what is uttered. Not without reaſon then the Spirit of God choſe, and the wiſdome of the Church retained, thoſe forementioned notions, becauſe the chief principles of Chriſtianity were at firſt inſtilled by the ear: the ſound of the Apoſtles words going out into all Lands. For at the higheſt they are but *Ecchoes*, or ſounds, whoſe propriety is to report what is heard. Which ought to bee obſerved accurately by all Catechiſts, who are not to teach for doctrine their own

Quæ nec reticere loquenti
Nec prior ipſa loqui didicit.

conceptions, but to ſound into the ears of others, what they have heard, and nothing but what they have heard: to wit, the certain words of their Maſter, and his Diſciples firſt ſounded in the Goſpel.

2. *Of the Catechiſt.*

Gal. 6. 6. In St. *Paul* hee is called ὁ κατηχῶν, or hee that teacheth; in the Primitive Church, ὁ κατηχιστής. To which office, though they, who now pretend to the higheſt gifts, will not ſtoop, yet (a) great men in the Church have owned that name.

(a) *Pantenus Clemens Al. Origen, Hieroeles*, in that famous Church of *Alexandria*. *Euſeb. lib.* 6. Great *Cyril* at *Jeruſalem*. *Greg. Nyſſ. Hieron.* in *Catalogo Script. Eccleſiaſt. Auguſt.* wrote a book *de Catechiſ. rudibus. Hierom in Apol. ad Dom.* confeſſeth that he had for his Catechiſts. *Nazianz.* and *Didymus Optatus* in the Church of *Carthage* appointed Doctor *Audientum*. Cyp. Ep. 24.

3. *Of the Catechumeni*, or Catechiſed.

Gal. 6. 6. Luke 1. 4. 1 Cor. 14. 19. Act. 18. 25. *Tertull. de corona militis. Cyp. de hæret. baptiz. Ep.* 13. *Aug. de fide & operibus.*

Theſe *Audientes* or Hearers, commonly called *Catechumeni* in the Church ſtory, the word and root of which word wee finde in the New-Teſtament, being to learn the Catechiſm, before they were admitted to the Sacrament, were of two ſorts:

1. *Adulti*, men grown, whether of Jews or Gentiles, who were perſwaded to receive the Goſpel, but were not yet baptized, and conſequently not to bee admitted to the Sacrament, before they had given an accompt of their faith, and promiſed to live a holy life conſonant to the rules of the Goſpel.

2. Chriſtians children born in the Church, who, becauſe born within the Covenant, and by Baptiſm received, when they were grown to capacity, were taught the principles of Chriſtianity, of which when they could give a reaſonable account, they were brought to the Biſhop to be confirmed, of which more by and by.

4. *Of the matter of the Catechiſm.*

Theſe principles were onely ſuch things as were neceſſarily, or very profitably to bee known by every Chriſtian.

The

The queſtion was ſhort, and the anſwer full and pertinent: and that they might bee the eaſlier learned and remembred, they were conveyed in the feweſt and plaineſt words that might be. That caution of the wiſe being obſerved, *Doctor doceat diſcipulos viâ brevi*, Let the Maſter teach his ſcholars the ſhorteſt way. No rule being much worth which is long, and loaded with unneceſſary words. To this end our Saviour drew the whole law to two heads: *a* Love to God: Love to our neighbour. St. *Paul* to one ſyllable. *b* Love is the fulfilling of the law. Repentance toward *c* God, and Faith toward our Lord Jeſus Chriſt are ſet downe as the Summ of the Goſpel. Theſe then are the principall matter of any Catechiſm, and the briefer the rules are about them, the better.

a Mat. 22. 37.
b Rom. 13 9, 10.
c Act. 20. 21. Heb. 6. 1.

Divines may learn to be wiſe from other Profeſſours, who deliver the grounds of their Art and Science in little Breviates; knowing well that the Scholar is not capable of deeper diſcourſes till theſe grounds be well laid and committed to memory. Hence it is, that lawyers have their Inſtitutions: Phyſitians their Aphoriſms: Philoſophers their Introductions: Grammarians their Accidence: Scrivners their Characters, and firſt draughts of letters; In a word, all knowledge proceeds from ſimple terms; and ſo muſt the knowledge of Chriſt; It muſt be taught in the eaſieſt way, and learned by the eaſieſt rules; which ought to be and is in the Catechiſm ſummarily, briefly, and yet fully propoſed. He that knows more can but deſcant upon this, and he that knows leſſe knows too little.

5. *This is to be learned of every childe.*

With us the perſons to be inſtructed in theſe principles are children, which is not to be underſtood excluſively, as if thoſe who are grown to riper age were not to be taught in theſe. But the Church, ſuppoſing the aged to be already well grounded in theſe principles, fits and enjoyns theſe leſſons to the younger ſort. In this being awed by that command which God gave to the Jews, *Thou ſhalt ſharpen them*, i. e. my commandments, ſtatutes,

Deut. 6. 7. & 4. 9, 10.

judgements, or teach them diligently thy children: and obeying that Apostolical precept, *Fathers bring up* (*a*) *your children in the nurture and admonition of the Lord*; treading in the foot-steps of *Abraham*, that *b taught his houshold the Covenant*, and the Mother of *c Timothy*, who instructed her Son *in the Scripture from a childe.*

a Ephes. 6. 4.
b Gen. 18. 17.
c 2 Tim. 3. 15. & 1. 5.

By this means children seasoned with the principles of Religion, before malice, self-love, by-ends, or corrupt examples have depraved their minds and actions, a good foundation would bee laid betimes for direction of the course of their whole lives, and the seed of the word would bee in them preserved whole and found. Men would bee better livers, and sounder beleevers. Horrid vices would not usurp the name of vertues, nor hellish opinions appear vested with the cloak of truth. For out of question were the younger sort imbued with the undeniable grounds, and clear knowledge of the Orthodox Religion, they could not bee so easily carried down the headlong stream of wickedness, nor moved aside by every light puff, and wind of Doctrine; The *Jesuite* would not gain so many Proselytes, nor the Sectary so many light-headed followers.

6. Before hee bee brought to bee Confirmed by the Bishop.

The love, care, and gravity then of the Church, was that of a Mother, that would have all her children brought up in the fear and nurture of the Lord: Of which education, when they could give a sufficient testimony, then they were to bee brought to the Bishop to bee confirmed: And she professeth the reasons, which led her to this just and pious resolution, to be these three:

In the Rubrick before the Catechism.

1. That children being of discretion may then themselves, with their own mouths, and with their own consent, openly before the Church ratifie and confirm, what their Godfathers and Godmothers have promised for them in Baptism: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things, as they by their own

own mouth, and confeſſion have aſſented to.

2. For as much as confirmation is miniſtred to them that bee baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all Temptations to ſin, and aſſaults of the World and the Devil: It is moſt meet to bee adminiſtred, when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the World and the Devil, they begin to bee in danger to fall into ſundry kinds of ſin.

3. For that it is agreeable with the uſage of the Church in times paſt, whereby it was ordained, that confirmation ſhould bee adminiſtred to them of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſſe their own Faith, and promiſe to bee obedient to the Will of God.

Thus far the Rubrick. And the reaſons are weighty. For the childe, being grown up before God, the Biſhop, and the Congregation, with his own mouth takes upon him that ſame obligation, which at his Baptiſm his ſureties had undertaken for him. So that hee frees them, and bindes himſelf, renewing the old bond to perform the conditions, in beleeving, doing, and forſaking, what is to bee beleeved, done, or forſaken. Which double vow, made firſt by others ſolemnly for him, then again as ſolemnly renewed by him, ſadly thought on, in all reaſon will have a powerful impreſſion on the heart, for the preſent, and an effectual influence on his whole life for the future. 2. Which work, becauſe it is difficult, and beyond the power of man, therefore the Biſhop was to impoſe his hands upon him, to bleſs him, to pray for him, that God would ſtrengthen him, and daily increaſe in him, his manifold gifts of grace: that hee would beſtow upon him the ſpirit of wiſdome and underſtanding: the ſpirit of counſel and ghoſtly ſtrength: the ſpirit of knowledge, and true godlineſs, and fill him with the ſpirit of his holy fear. With much more to the ſame purpoſe, as it is to bee ſeen in thoſe pious prayers appointed to be uſed at confirmation. Which the Church held fit then to bee ad-

The Prayer at Confirmation.

Cereus in vitium. Hor. ministred, when temptations, in respect of the childes proclivity to vice, might most strongly assault him. 3. And that which moved our Church of *England* to retain this, was, because the first Reformers in it found that this rite was agreeable to the usage of the Church in times past. Which is very true. There bee, that make it an Apostolical institution, having an eye to *Heb.6. 2.* And *Calvin*, *Beza* and *Aretius* seem (upon the place) to like well of it. Sure I am, that the Ancient Fathers and Councils are full, and evident witnesses for it. The Councils enjoyn it to bee done; the Fathers witness that it was done, whose Testimonies I could and would produce at large, but that it is already done by a* grave Divine, a true lover of peace, truth, and order.

* In a manual that bears the title of Χειροθησία, or the Apostolique Institution of Imposition of hands for Confirmation printed *Anno* 1649. There also may bee read the approbation of it by the learnedst Divines of the Reformed Churches, with the profits that will ensue upon the use of it, and the inconveniences upon the neglect.

Were Confirmation in frequent use, and restored to its original purity, these benefits would from thence ensue.

1. Catechising would be brought in use and esteem.
2. The Unity of Faith would bee maintained.
3. Parents would bee more careful to instruct their Children.
4. Children would bee sounder in Faith, and better mannerd.
5. Ignorant and scandalous persons might bee better discerned, and so the offence taken from mixt communion removed.
6. The wrangle, about the formality of a Church Covenant, and collecting of members, quieted and composed.

There being in Confirmation the substance of what is so much, and so hotly contended for, and that far better grounded and bottomed than any new device can bee. It is my hearts desire, and let the God of peace in mercy bee pleased to bow down his ear to it, that our Brethren of the

the Church way, may bee moved to recall, revive, and admit this (at leaſt ancient Eccleſiaſtical, if not Apoſtolical) inſtitution. For thereby they might effect in a peaceable way, the diſſipation of the clouds of ignorance, the reſtitution of the true light of the Goſpel, the removal of prophane perſons from participation of the Lords body, the admiſſion of ſuch as Charity ſhall judge worthy. I ſay, all this may bee done in a peaceable way, which (not without great difficulty, regret, effuſion of Chriſtian blood, and much wealth) hath been projected and purſued.

I ſhall only add one thing more, and ſo cloſe up this Preface, which is an humble requeſt to all our diſſenting brethren: That ſince they diſlike this ſhort inſtruction of our Mother the Church of *England*, they would agree to propoſe a Catechiſm of their own, by which it may appear, what queſtions are requiſite to bee demanded of, and to be anſwered to, by any Neophyte, before hee may bee admitted a member of a collected Church.

And there is great reaſon for this my requeſt: firſt becauſe I read not of any ſettled Church, except the *Arrians*, who have been, or are at this day, without ſuch a brief Introduction. To them indeed, the *Arrians* I mean, *Athanaſius* objects, that they had no Catechiſm. *Scult.* in Ha. 8. cap.

Then again, without this, they cannot aſſure us of any harmony among themſelves: But to us their Church muſt ſeem like to that ſtate of the *Cyclops* in *Euripides*, of which *Silenus* thus certifieth *Ulyſſes*, οὐδεὶς οὐδὲν ὄδε, no man in any thing heard what the other ſaid: or if you had rather, like thoſe builders at *Babel*, where men underſtood not one another, which hindred the work, becauſe that one was not able to know, what his fellow called for. *Euripi. Cycl.*

Bring mee, quoth one, a Trowel, quickly, quick,
One brings him up a Hammer: hew this Brick
Another bids, and then they cleave a Tree.
Make faſt this Rope, ſaith one, they let it flee: *Bu. Bartas.*

One

One calls for Planks, another Morter lacks,
They bring the first a Stone, the last an Axe.

In this confusion, as there can bee no certainty among themselves, so there cannot bee any encouragement to those whom they account without, to come in and joyn with them, till they may know upon what terms to bee admitted; which by a brief Catechism set forth by a common consent of their Congregational Churches would bee apparent.

Napeir. Brightman. Lastly, This lies rather upon them to condescend to, if they bee, as some conceive, the 144000. that stood upon Mount *Sion* with the Lamb. *Rev.* 14. 1, 2. For among them there was the voice of Harpers, harping with their Harps. Harpers are Musicians, and musick pleaseth not, except the strings be first tuned, and if it be in consort, as here it was, then the instruments must bee tuned one to another. For where this is not done, wee may take up the old proverb, *Asinus ad lyram*, The Ass takes up the harp. And those that hearken to the Musick, deserve *Mydas* reward. I humbly then beseech them to tune their harps, and their harps one to another, that the discord offend no more; So shall wee the easlier be perswaded, that they are of that number that stood with the Lamb upon Mount *Sion*. Because *Sion* is built as a City, that is at unity in *Psal.* 122. 3. it self, or compacted together: so shall wee bee the more ready to lend an ear to their harmony. Now of this wee can have no certain knowledge, much less incouragement, till wee finde in them musical souls, and an harmony in judgement, and this their judgement manifested that way I have proposed. To which motion I beg of them to yeeld for his sake, who came to reconcile all things in Heaven and Earth, God to man, man to God, Angels to men, and man to man, being the Prince of Peace, our Lord and onely Saviour Jesus Christ.

The

The ſumme of the whole Catechiſm.

IT contains,

1. A Preface, abſolved in the four firſt queſtions.
2. The Creed of the Apoſtles,
3. The ten Commandements,
4. The Lords Prayer,

} and the Expoſition of theſe three.

5. The Doctrine of the two Sacraments, Baptiſm, and the Supper of the Lord.

Queſt. *What is the firſt queſtion of the Catechiſm?*
Anſw. *What is your Name? Anſw.* A, B, C, &c.
Queſt. *Why begin you with that Queſtion?*

Anſw. Upon very good reaſon, *viz.* That a man ſhould never call to mind his Name, but remember that hee is a Chriſtian: For his name was given him, it was not at his birth belonging to him. Every Chriſtian bearing two Names; The one of Nature, which is the Name of his houſe, family, or kindred, and this hee brings into the world with him; The other of grace, of favour, being his *Sir-name*, that is over and above added unto him. And as the firſt puts him in mind, what hee was, ſo doth this ſecond what hee is. *Datum non Natum.* *Sobre nombre ſupinour name.*

2. And it is ſet before the other, becauſe it is to be eſteemed above the other. It being an higher honour, grace, and favour, and a matter of more comfort and hope to bee a Chriſtian, than to bee a man. Our Regeneration is to be prized before our Generation, our new Birth, before our firſt Birth. For by the one wee are miſerable, by the other wee are in the way to bee happy. Phil. 3. à verſ. 4. *ad* 9. Pſal. 51. 5. Rom. 7. 24, 25.

3. It is wiſdome then in a Chriſtian, by occaſion of this Queſtion,

1. To enquire how hee came by this Name, and to know that his Name is a ſign of ſomething that hee is to learn and do. That hee is firſt to learn the duties of Chriſtian Religion, and then to practiſe them: walking worthy of that name by which hee is called, leſt hee caſt a diſgrace upon it. It is Honourable and Holy, being impoſed Epheſ. 4. 1.

by a Sacrament: yet an unholy life will spot it, and make it unholy and dishonourable.

2. When this Name is imposed, care would be taken, that all fantastical names bee avoided, and such onely imposed, that may bring to mind the piety, charity, vertues, and excellencies of those persons that bare them, whose waies and works may be patterns for posterity to imitate Which Rule wee shall finde very curiously observed by the Patriarchs of old, and by the people of God in the Scriptures.

Quest. *Who gave you this Name?*

Answ. My Godfathers and Godmothers, in my Baptism, wherein I was made a member of Christ, the childe of God, and an inheritour of the Kingdome of Heaven.

The Explication.

In which answer you are to consider,

1. The Imposers of your Name: Your Godfathers and Godmothers.

2. When it was imposed: In your Baptism.

3. The Benefits, Favours, and Honours then given, which are three.

1. *a* To be made a member of Christ. *Ephes.* 5. 30.

2. *b* The Childe of God. 1 *John* 3. 1, 2.

3. An inheritour of the Kingdome of Heaven.

a 1 Cor. 6. 15.
b Rom. 8. 14, 17.
Rom. 3. 17.

Of Godfathers and Godmothers.

As when one is born: first hee needs a Nurse, after a Master: one to feed, another to instruct him: so every Babe in Christ needs milk, and after strong meat, that hee may grow to bee a perfect man in Christ Jesus. It seemed good to the wisdome of the Church to that end, to take sureties of the childe, who being honest and charitable men, would undertake to see, what was promised, to be performed.

Some of late call them witnesses very improperly: as if they came to see and testifie what is done. It savours more of Piety, to give them their old names, by which they are put in mind, how they ought to bee affected toward those children for Gods sake, and to take care for their religious education, for which the Church accepts them as sureties.

Jun. & Tremel in Isa. 8. 2. derive this custome from the Jews. *Adhibui mihi testes fidos Urijam sacerdotem & Zechariam filium Jeberechiæ, i. e. Viros nominatim advocatos, ut testarentur nomen illud filio meo impositum in Ecclesia cum circumcideretur. Nam eo tempore indita fuisse olim à parentibus nomina, constat ex* Gen. 21. 3, 4. Luk. 2. 21. *Atque ex hoc ritu profectum esse illum nostrum constat, quo certi homines speciatim adhibentur testes accessus ad Christum & Ecclesiam per Baptismum, & nominis Baptismo inditi —— Hos vulgo Compatres & Commatres Græci olim* Συντέκνους *appellabant.* But more antiently they were called Ἀνάδοχοι, and by the Latine Church *Susceptores, Sponsores, Fide-jussores. Æthiopum Canon universalis; Bibliotheca patrum, Tom. 4. Tertull. de Baptis.* cap. 18. *Quid necesse est Sponsores etiam periculo ingeri.*

Aug. Ep. 23. ad Bonifacium. Offeruntur parvuli ad percipiendam spiritualem gratiam ab iis, quorum gestantur manibus. Hee means the Godfathers:

But wee have yet more antient Testimonies for this custome: The Baptized desiring by the Mediation of his Ἀναδόχου Undertaker, that he might be a partaker of God, and of the divine mysteries. After his profession, the Priest ἐπιτίθησιν αὐτοῦ τῇ κεφαλῇ τὴν χεῖρα, Καὶ σφραγισάμενος ἀπογράψασθαι κελεύει τοῖς ἱερεῦσι τὸν ἄνδρα καὶ τὸν ἀνάδοχον. Eccles. *Hierarch. Dionys.* cap. 2. In the last chapter of the same book, hee gives the reason why the Church Baptized Infants: and shews the manner of their susception. τοῦτο τοῖς θείοις ἡμῶν καθηγεμόσιν εἰς νοῦν ἐλελυθοὶ, ἔδοξεν εἰσδέχεσθαι τὰ βρέφη κατὰ τόνδε τὸν ἱερὸν τρόπον, ὥστε τοὺς φυσικοὺς τοῦ προσαγομένου παιδὸς γονέας παραδιδόναι τὸν παῖδα τινὶ τῶν μεμνημένων ἀγαθῷ τὰ θεῖα παιδαγωγῷ. Καὶ τὸ λοιπὸν ὑπ' αὐτῷ τὸν παῖδα τελεῖν, ὡς ὑπὸ θείῳ πατρὶ Καὶ σωτερίας ἱερᾶς ἀναδόχῳ. with much more to the same purpose in the following words. Say that this book bee not his, whose name it bears, yet it is known to be very antient. *Justin Martyr*, or whosoever is the Author of that book in resp. *ad Orthodoxos.* ἀξιοῦνται τῶν διὰ τοῦ Βαπτίσματος ἀγαθῶν τὰ βρέφη τῇ πίσει τῶν προσφερόντων αὐτὰ τῷ Βαπτίσματι.

Platina in vita Hygini affirms out of the antient Records, That *Hyginus* Bishop of *Rome.* and Martyr *An. dom.* 144. *voluit unum saltem Patrimum unamq; Matrimam baptismo interesse. Sic enim eos appellant,* saith hee, *qui infantes tenent, dum baptizantur.*

2. The ſecond thing to bee conſidered is, that this Name was impoſed in Baptiſm, which is all one, as if I had ſaid, when I became a Chriſtian: Baptiſm being the Sacrament of Admiſſion, Entrance, or Matriculation into the Church. But of this point more, when I come to ſpeak of Baptiſm.

3. The third thing to be conſidered, is, thoſe words,

When I was made.

This intimates, that a man is *factus, non natus*. Not born what hee is now, a Chriſtian, but was made ſuch: which is thus expreſſed by St. *John, cap.* 1. *v.* 12, 13. *But as many as received him, to them gave hee power to become the Sons of God, even to them that beleeve in his Name, which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.*

For the better underſtanding of this point, it is neceſſary that we know that there is a threefold eſtate of Man. 1. The one that is paſt and loſt. 2. The ſecond that is preſent, and recovered. 3. The third that is future and expected.

1. *Of Mans firſt Eſtate.*

Gen. 1. 27. Col. 3. 10.

The firſt Eſtate of man is that in his Creation, when hee was made after the image of God, a righteous, and a holy creature: Perfect in his underſtanding, in his will, and in his affections. 1. Then God gave him a Law written in his heart, that taught him his whole duty. 2. Then God gave him a poſitive Law, that he ſhould not eat of one tree only in the garden of Paradiſe. *Gen.* 2. 27.

3. Then God gave him ability and ſtrength to perform what hee required. And upon this performance,

Gen. 1. 27. Gen. 5. 1. Epheſ. 4. 24. Col. 3. 10. Wiſd. 2. 23.

1 A continuance of this light and ſtrength to direct and aſſiſt him.

2. A reward of this performance. To wit, a poſſibility to have lived for ever without ſinning, and to have been for ever happy. *For death entred by ſin.* Rom. 5. 12. 1 Cor. 15, 21, 22.

This

This was mans first estate in which *Adam* was created, being the Representative of all mankinde. And the perfections that were in him, and the promise made unto him by the first Covenant, did belong unto all mankinde. But this is that estate, which is past and lost. Rom. 5. à ver. 14. to the end of the chapter. 1 Cor. 15. 22. Heb. 7. 9,10.

2. *Of Mans second Estate.*

To understand this estate, wee must consider two things.

1. What condition man is in by *Adams* fall.
2. What condition man is in by Gods Grace.

1. By *Adams* fall and disobedience, all men are miserable, and our misery lyes in this, that all the faculties of our souls are corrupted, the imaginations of our hearts are evil continually, wee have drawn upon our selves a guilt, and this guiltinesse makes us liable to punishment. Rom. 7. 18, 19, 20. Gen. 6. 8. Mat. 15. 19. Psal. 51. 5. Gen. 2. 17.

Adam did eat the forbidden fruit, and so sinned: and wee, being in his loins sinned with him. *Rom.* 5. 19. *By one mans disobedience many were made Sinners.* Now this Sin is ordinarily by Divines called Original Sin. Gen. 3. 6.

And upon the commission of this sin.

1. *Adam* was cast out of Paradise. *Gen.* 3. 24.
2. Condemned to death. *Gen.* 2. 17. *Rom.* 5. 12, 13.
3. And became an Object of Gods anger. *Rom.* 5. 16. Col. 3. 10.
4. Hee lost Gods Image. His light was dimmed, his strength totally weakned. There was Errour, Darknesse, and Disorder in all the faculties of his soul. *Ephes.* 4. 17, 18.
5. Lastly, he forfeited his Crown, and was deprived of eternity and felicity.

And from that hour to this, there hath been no man living (our Saviour Christ onely excepted) that can be justified in Gods sight. *Psal.* 143. 2. All having sinned, and so coming short of the glory of God. *Rom.* 3. 23.

And this is now our present estate of Nature, in which wee are born, which is a wretched and lamentable condition: in that being thus considered, wee are all lost, and cast away, being children of wrath, and to bee inheritours of eternal fire prepared for the Devil and his Angels. Psal. 51. 5. Ephes. 2. 3. 2 Pet. 2. 14. Mat. 25. 41.

2. Now to raise our hearts in the sad thoughts of this our wretched estate, necessary it is, that wee take a view of that comfortable condition, that man is in by the Grace of God: which is this.

Man being thus fallen, lost, and condemned to death, it
Ephes. 1. 5, 6, 7. pleased God out of meer Mercy, freely to make a New
Ephes. 2. 7, 8. Covenant with him for life and salvation. It was made with the same *Adam* that fell, and in whom wee sinned, in
Gen. 3. 15. these words, *The seed of the Woman shall break the Serpents head*, That is, Christ, who was the seed of the woman, as appears, *Gal.* 3. 16. should break and destroy the Serpents head, that is, the power, strength and dominion of the Devil. And this Covenant was repeated, and renewed to *Abraham. Gen.* 22. 17, 18. *In thy seed*, that is, Christ. *Gal.* 3. 16. *shall all the Nations of the earth be blessed.* Christ then is the foundation of this second Covenant, by which all Mercy and Grace is made over to us. For in him all the promises of God are *Yea and Amen.* 2 *Cor.* 1. 20. Yea, that is, Verified, and Amen, that is, Ratified and confirmed immutably.

Now the particulars of this Covenant are these,

1. A Revelation of his Will, or the Law of Faith, according to which Christians ought to live. *Heb.* 8. 10, 11. *I will put my Laws in their minds, and write them in their hearts.*

2. A Promise and Assurance to deliver us from our enemies, *Luke* 1. 71. which are Satan, and Sin.

1. From Satan, *Col.* 1. 13. Hee hath delivered us from the power of darkness. And 2 *Tim.* 2. 26. God sends his Ministers to instruct, that men may recover themselves out of the snare of the Devil.

2. From Sin, that is, from the condemnation for sin, and the dominion of sin. *Rom.* 8. 2. *For the Law of the Spirit of life in Christ Jesus, hath freed mee from the Law of sin and death.* And the like promise is extant, *Heb.* 8. 12. *I will be merciful to their unrighteousness, and their sins and iniquities, I will remember no more.*

3. A Promise hee hath made to give us grace and strength

ſtrength to ſerve him in Righteouſneſs and Holineſs all the daies of our life, *Luk.* 1. 71. Which, though it bee not perfect in this life, yet if it be with a perfect, upright, ſincere and ſingle heart, hee hath promiſed to accept it. Now this is the preſent ſtate, which in Chriſt wee have recovered. 2 Cor. 8. 12.

3. The third ſtate of a Chriſtian is future, and follows upon this ſtate of Grace, being the Crown of Immortality and Eternal Glory. Of which I ſhall ſpeak more, when I come to expound the laſt Article of the Creed.

The ſeal of thoſe promiſes made over unto man by this ſecond Covenant, is Baptiſm: to which thoſe have right and title, who are born within the pale of the Church, and at the ſetting of the Seal they have theſe three priviledges, to become,

1. *A Member of Chriſt.*

That is, To be reckoned Chriſtians: for Chriſt is the head of the Church, and all Chriſtians the body, of which every one that profeſſeth Chriſtian Religion is a part, and is ſo to bee eſteemed. But theſe parts are of two ſorts. Col. 1. 18. Eph. 1. 22, 23. Epheſ. 4. 16.

1. Either *Æquivocal* parts, ſo taken and reputed by us, ſuch as are a glaſs-eye, or a wooden legg to a man, which are ſo called, but truly are not ſuch: and whoſoever profeſs the ſupernatural verities revealed by Chriſt, and make uſe of the Holy Sacraments, may in this ſenſe bee called the members of Chriſt, becauſe they are reckoned for parts of his Viſible Body. 1 John 2. 19. Heb. 6. 4, 5, 6. Mat. 13. 24. 47.

2. Or *Univocal* parts, That in Name and Nature are true Beleevers, which are indeed the true members of Chriſt: and do belong unto his Myſtical body, and receive from him as from their head, life, ſenſe, and motion. They are united to him, live in him, and are informed by his Spirit. They are waſhed and regenerated by his blood. And they have his Righteouſneſs imputed unto them, by which they are freed from the guilt and puniſhment of Sin. This the Apoſtle teacheth. 1 *Cor.* 1. 30. *But of him yee are in Chriſt Jeſus, who of God is made unto us, wiſdome, righteouſneſs, ſanctification, redemption.* John 15. 5. 1 Cor. 12. 12, 13. Epheſ. 4. 4. Rom. 8. 11. Rev. 1. 5. 1 John 1. 7.

And

And to these last onely the two next priviledges belong: to be first,

2. *A childe of God*

God is a Father, which being a word of Relation, must imply that hee hath a Son, or Sons.

1. One Son onely hee hath by Nature: *Our Lord and Saviour Jesus Christ*, Psal. 2. 7. His *onely begotten*, Joh. 3. 16. The very *character, and brightness of his person. Heb.* 1. 3.

2. But other Sons hee hath by Adoption, that through Christ hee hath adopted for his children, being bought with his blood, and quickened by his Spirit, and all those who are true members of his body, are his children in this sense, and have power to *call him Abba, Father*, Rom. 8. 15. Gal. 4. 6.

3. *An Inheritour of the Kingdome of Heaven.*

This benefit follows upon the former. For this is St. *Pauls* conclusion. *Rom.* 8. 17. *If wee bee children, then also heirs, even the heirs of God, and heirs annexed with Christ.*

Inheritances descend by birth, or are conveyed by gift, or will; The first way wee were no heirs, not born to the Crown in Heaven. So Christ onely the true Natural Son
Heb. 1. 2. of God was the heir. But the second way, that is, by gift, and will of God wee come to inherit, and therefore the Apostle saith, that wee were Co-heirs, or Heirs annexed.

And this is so peculiar to his children, that no other have any portion in it. Men at large may have large portions of earthly blessings. *Math.* 5. 45. But this inheritance is a *Reserve.* 1 Pet. 1. 3 4. *It is a Gift. Fear not little flock, it is*
Luk. 12. 32. *your Fathers will to Give you a Kingdome.*

Quest. *What did your Godfathers and Godmothers promise for you?*

A. They did promise and vow three things in my name. First *That I should forsake the Devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh.* Secondly,

Secondly, *That I ſhould beleeve all the Articles of the Chriſtian Faith.*

Thirdly, *That I ſhould keep Gods holy will and Commandements, and walk in the ſame all the dayes of my life.*

Explication.

Three things are here vowed ſolemnly in the name of the baptized; Abrenunciation, Faith, Obedience.

1. An utter Renouncing and forſaking of Gods enemies, and that which he hates.

1. The Devil, and all his work.

2. The pomps and vanities of the wicked world.

3. All the ſinful luſts of the fleſh. The ſumme is, That in him that is baptized, there be a conſtant reſolution to have no fellowſhip with the unfruitful works of darkneſs, *Eph.* 5.11. to this end there is firſt a profeſſion made,

1. *Of Abrenunciation.*

That this was required of thoſe who were baptized, appears by undeniable Teſtimonies of the Ancient Fathers. He that was to be baptized, was commanded,

Τρὶς ἐμφυσῆσαι τῷ διαβόλῳ Σατανᾷ, καὶ προσέρι τὰ τῆς ἀποταγῆς ὁμολογῆσαι: Ιεραρχ. κ. cap. 2. and again cap. *ult.* ὁ παῖς ἀποτάσσεται, καὶ συντάσσεται, ἀποτάσσεται μὲν ὁλικῶς τοῖς ἐναντίοις.

Aquam adituri ſub antiſtitis manu conteſtamur, nos renunciare diabolo, & pompæ, & Angelis ejus. Tertull. de coron. Mil. c. 3. Id. de Spectac. c. 4. *Cum aquam ingreſſi Chriſtianam fidem profitemur, renunciaſſe nos diabolo, & pompæ, & angelis ejus ore noſtro conteſtamur, &c.* Id. de Idol. cap. 6. *Quomodo renunciavimus Diabolo & angelis ejus, ſi eos Deos facimus?* We may read this *formula abrenunciationis* in the Apoſtles Inſtitutions *Clem. lib. 7. cap. 4. Abrenuncio Satanæ, & operibus ejus, pompis, cultui, Angelis, & Machinationibus ejus Sæculo renunciaveramus, cum baptizati ſumus.*

Accedens ad Baptiſmum renunciat maligno ſpiritui, & omnibus damnoſis ejus pompis. Many more Teſtimonies might be brought to this purpoſe out of Orig. *in Numero* 12. *hom.* Pacian. de Baptiſ. Cyril. Hieroſol. Catechiſ. 1. *Myſtag.* Ambroſ. *lib. de is, qui myſt. initiantur. cap.* 1. *& lib.* 1. *de ſacram. Baſil. lib. de Spiritu.* And *Pamel.* in his notes upon *Cyprian* Ep. 7. conceives that it was taken from thoſe words of our Saviour, *Luke* 14. ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι, cannot be my Diſciple. And certain it is that *Cyprian*, in his Expoſition upon the Lords prayer, citing this very form, *Qui ſæculo renunciavimus & divitias & ejus pompas &c.* cites this very Text, *Qui non renunciat omnibus*, Luk. 14.26,27. The uſe of *Abrenuntio* is apparent in the *Æthiopian Canon* for Baptiſm: And in that alſo of *Severus* the *Patriarch* of *Alexandria*, Tom. 4 Biblioth. *patrum.*

Neither is it easie to prove that ever Baptisme was administred without this Abrenunciation: to lead to which there was an Interrogatory proposed, the self-same which is now proposed at Baptisme. To which S. *Peter* 1.c.3. 21.17. is thought to allude when he saith, that the Baptisme which saveth us, is not (as legal purifications were) a cleansing of the flesh from outward imputity, but ἐπερώτημα an interrogative trial of a good conscience towards God. For ἐπερώτημα signifies not an answer, but a question, and so is alwayes taken in the Scriptures, for here is a mutual Stipulation, Of God to save us: Of us again sincerely and conscionably to serve him, and lead a new life.

Hook. Eccl. pol. lib. 5. p. 63. *Estius in loc. Aret. in loc.*

Use. *Hence then we are to learn,*

Tertul. ad uxor.

1. Where a Christian is to begin, at *Abrenunciation*, and to say, *expuo flatum immundum*: or in *Basils* language ἀποπτύω, I spet out and defie the evil Spirit. *To deny ungodlinesse and worldly lusts*, Tit. 2.12. *To cease from evil*, Ha. 1.16. *And make no provision for the flesh.* Rom. 13.14. which in one word is mortification.

2. That if this be not done, we are *fædifragi*, our vow in Baptisme is broken. Whereas God hath commanded, thou shalt perform thy vows unto the Lord, *Matth.* 5.33. If we perform our promise made in Baptisme, we are true Christians, not else. *Greg.*

Psal. 78. 57.

3. For the performance of this vow, because mans nature is slippery, and apt to start aside like a broken bow, the wisdome of the Church took Sureties of the Baptized.

2. *Of Faith. To beleeve all the Articles of the Christian Faith.*

The next thing which a Christian vows is to Believe: where three things are vowed.

1. The habit of faith. *To Beleeve.*

2. The setling that faith upon a right object. *The Articles of the Christian Faith.*

3. That this faith be entire. *To beleeve all the Articles.*

1. *Of*

1. *Of the Habit of Faith.*

Faith is ſometimes taken for an outward hypocritical profeſſion of Religion, or a bare perſwaſion of the truth of it. We uſually call it an hiſtorical faith, which may be in the Devil. Of this Saint *James* ſpeaks c.2.19. *Thou beleeveſt that there is one God, thou doſt well: The Devils alſo beleeve and tremble.*

But in this place it implies far more, *viz.*

1. *Notitiam*, a knowledge of Gods will in general, and in particular of the Articles propoſed in the Creed.

2. *Aſſenſum*, A firm aſſent to the truth of Gods Revelations grounded upon the Authority of the Revealer

3. *Fiduciam*, or *adhærentiam*. A truſt and confidence or full perſwaſion that thereby we ſhall obtain Salvation. And this is called a juſtifying faith.

This is a gift of God, *Eph.*2.8. and is wrought inwardly by his holy Spirit, *Rom.*12.3. and outwardly by the revelation of his word, *Jo.*20.31. *Rom.*10.14.

The ſubject in which this faith is, is the heart, which comprehends the underſtanding, the will, and the affections, which being regenerated in every true beleever, Act.8.38. Rom.10.10.

1. The underſtanding is enlightned with all ſaving knowledge. Col.1.9. Phil.2.3. Cant.2.5.

2. The will is enclined to aſſent to, and receive what we know.

3. And the affections bent to love it.

Which three, when they meet in any Chriſtian ſoul, then the man is ſaid to beleeve, and to be indued with the habit of faith.

This faith is a quality, and as all other qualities it admits of degrees. So that in reſpect of the ſubject, or perſons in whom it is, it is more or leſs. For there is a ſtrong faith, and a weak faith.

1. A ſtrong faith there is, that layes hold on the object without wavering; ſuch as was in *Abraham*, Rom.4.20. He ſtagger'd not in the promiſe of God through unbeleef,

but was ſtrong in Faith. Such was in the woman of *Canaan*, Matth. 15.28. *O woman great is thy Faith.* And happy are they upon whom God beſtows this gift: For this faith is
Heb. 11.1. the comfortable ſubſtance of things hoped for, the evidence of things not ſeen, *Heb.* 11.1. For to what we hope for, and
ὑπόστασις ἔλεγχος. yet enjoy not, faith gives a being and ſubſiſtence: and what things are ſo far out of our reach, that they are inviſible, unreaſonable, impoſſible to the ſenſe and underſtanding; yet faith is the evidence, it makes us as clearly diſcern them, and underſtand them, and as aſſuredly beleeve them, as if for them, we had the greateſt evidence in the world. But this ſtrong faith is in few.

2. There is then a weak faith, or a lower degree of faith, which weakneſs lyes ſometimes in the apprehenſion of the Object, when a man knows not all that he ſhould know. Sometimes again in the Subject, when a man cannot apply unto himſelf the promiſes without wavering and doubting. This our Saviour likens to a grain of muſtard ſeed, *Matth.* 17.20. This was in the Diſciples, *Mat.* 14.31. *O thou of little faith*, and they beg an increaſe of it, *Luke* 17.5. *Lord increaſe our faith.*

And yet this little faith is of the ſame nature with the other: and though it have not the ſame comfort, yet it may do the ſame work, juſtifie, and make happy, becauſe to this our Saviour hath made the promiſe, *Matth.* 5.6. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied.* And again it is written of him, *a bruiſed reed ſhall he not breake, and ſmoking flax he will not quench*, Matth. 12.20. That is, he will not quench, and put out, rather he will cheriſh, keep in, and increaſe the leaſt ſparkles of faith and hope.

Now whether this faith be true or no, is thus diſcerned.

1. By an earneſt, ſerious, and conſtant deſire, proceeding from a contrite heart, not ſo much of ſalvation, as of reconciliation, or to be at peace with God through Chriſt, they hunger after righteouſneſs, *Matth.* 5.6. Whence the act of the Patriarchs faith is commended for this, *Heb.* 11.13.

ἀσπα-

ἀσπασάμενοι, they kissed, saluted, or embraced the promises, and the promise made to them, was of the womans seed, which was Christ, who was to reconcile all things in heaven and in earth. Col.1.20.

2. By the influence it hath upon our lives, conforming the whole man to the discipline of Jesus Christ, which the Apostle calls, *Rom.16.26. The obedience of faith.* For there is a dead faith which is separated from a holy life, and this justifies no man; and there is a living faith, which works by love, *Gal.5.6.* or faith keeping the Commandments of God, which alone is powerful to salvation. Now with this faith it is that a Christian vows in his Baptism to beleeve. Jam.1.17,18. 19,20.

2. *The object. I beleeve the Articles of the Christian Faith.*

Act.4.12. Mark 16.16.

There is no attainment of salvation but through the only begotten Son of God, nor by him in an ordinary way, but by faith. And that we might know what to beleeve, the Church hath delivered unto us a Brief of our faith; Thereupon it follows, that the Articles thereof are necessary Principles for all men in Baptisme to subscribe to, whom the Church then receives into Christs School. *a* These are the Principles of our Religion: and as all other

a That there was at Baptism a profession of faith made, is evident by these Testimonies. *Tertul. de Baptis.* cap. 6. *Cum autem sub tribus [sc. personis] & testatio fidei, & sponsio salutis pignerentur. Et de Spect. cap.4. Quam aquam ingressi Christianam fidem in legis suæ verba profitemur* to which out of question he alludes *de Corona Militis cap.3. Dehinc ter mergitamur, amplius aliquid respondentes, quàm Dominus in Evangelio determinavit.*

Cyp. Epist.70. edit. Pamuel. Sed & ipsa interrogatio, quæ fit in Baptismo, testis est veritatis. Et in Ep.75 ad Magnum. Quod si aliquis illud apponit, ut dicat eandem Novatianum legem tenere, eodem symbolo quo & nos baptizare, eundem nosse Deum patrem, eundem filium Christum, eundem spiritum sanctum ac propter hoc usurpare eam potestatem baptizandi, quod videatur interrogatione Baptismi à nobis non discrepare, sciat, &c. & Ep. Firm l. apud Cyprian. Numquid & hoc Stephanus, & qui illi consentiunt comprobant, maximè cui nec symbolum Trinitatis, nec interrogatio legitima, nec Ecclesiastica defuit? and two or three lines before, *baptizaret quoque multos usitata & legitima verba interrogationis usurpans ut nihil discrepare ab Ecclesiastica regula videretur.*

Cyril. Hierosol. Cat.1. *Mystag. Tunc admonebaris ut diceres Credo in patrem, & filium & spiritum sanctum.*

Hieron. contra Lucifer. Cum solenne sit in lavacro post Trinitatis confessionem interrogare, Credis in sanctam Ecclesiam? credis remissionem peccatorum? &c. and again, *ad Heliodorum, Recordare tyrocinii cui diem, quo Christo in Baptismate consepultus in sacramenti verba jurasti.*

Principles in other Arts are taken for granted, so must these, upon Gods Revelation. We are to imbrace them, to hold them for undoubted Truths, reverently to admire them, neither to argue nor to dispute them, but to give unto them that assent, which the Oracles of God require.

1 Tim. 1. 3, 4.

Other confessions, as that of *Nice* and *Athanasius*, &c. are received of the Church, not as new Creeds, but rather as expositions of this old. They adde nothing to it, but explain some Articles, that either were depraved, or else ill understood by some Hereticks.

Thom. 2. 2. q. 1. art. 9.

These Articles in a strict sense are the Object of our Faith, or that which we are to beleeve. And the whole is usually called *Symbolum Apostolicum*, The Apostles Creed.

1. *Apostolicum.*

1. Either for that the Apostles were the Authours of it, being composed by themselves after they had received the Holy Ghost, and before they departed from *Jerusalem* to preach the Gospel to all Nations. *Cyprian*, or rather *Ruffin*, in *Expos. Symboli Apostol. Heiron. ad Pamach. Magdeb. sent. 2 Col. 66. Baron. tom. 1. Aret. tom. in Loc. Sands*, in his travels, *pag.* 185. from the Tradition of the Christians there, makes mention of the house in which the Apostles held the first Council, and composed the Creed.

Ir. lib. 1. cap. 2. Tertul. de præscript. c. 21. Isidor. de Eccl. lib. 2, 3.

2. Or else because it is an abridgement of the Gospel, and of the Apostles doctrine, which was collected, out of their writings taught by them to the Church, and the Church hath delivered through all Ages, *Angl. conf. Art.* 8. *Calv. Instit. lib.* 2. *cap.* 16.

And it consists of 12 Articles, and joynts and the learned have assigned one to every one of the Apostles: So much *Ruffin* or *Cyprian* intimate in the forecited place: And *Aretius* moved by the Tradition so reckons them.

Amb. ser. 38. Leo. ep. 13. ad Pulcher. Aug.

Howsoever it was, this is certain, that there ever was in the Church a set form of Faith, and this self-same, for ought any man can prove to the contrary. That they had a rule, is evident: first by the Testimony of *Irenæus*, *lib.* 1. *cap.* 3. For having in the second *cap.* delivered almost

ver-

verbatim the Apostles Creed. *a* In the end of the third he adds, *Una & eadem fides est, neque is, qui multum de ea dicere potest, plus quam oportet dicit: neque, qui parum, ipsum imminuet.* And *Tertullian, de Vel. virg. cap.* 1. *Regula fidei una omnino est, sola immobilis & irreformabilis,* which he there repeats, *b & in de præscript. cap.* 13. repeats it again, but with a *paraphrase,* being the greatest part of the Apostles *Creed, c* by which he would prove all Heretick to be Innovators. Yea and before them both, *Ignatius ep.* 2. *ad Trall. & ep.* 3. *ad Magnes.* delivers and expounds particularly these very Articles of the Creed, that concern our Saviours nature, person & Office. *d* Which I beleeve they could not, or would not, *uno ore,* with one mouth have done, had not there been

a *Iren.* lib. 1. cap. 2. *Ecclesia quanquam per universum orbem terrarum usque ad fines terræ dispersa, ab Apostolis & eorum discipulis fidem accepit, quæ est in unum deum omnipotentem, qui fecit cœlum & terram, & maria, & omnia, quæ in iis sunt: Et in unum Christum Jesum filium Dei incarnatum pro nostrâ salute: Et in Spiritum sanctum qui per prophetas prædicavit dispensationis mysteria, & adventus, & ex virgine nativitatem, & passionem & resurrectionem ex mortuis, & in carne ad cœlos assumptionem dilecti Christi Jesu domini nostri, & ipsius ex cœlis in gloria patris adventum ad instauranda omnia & excitandam omnem totius generis humani carnem, &c.*

b *Tertull. de Veland. virg.* cap. 1. *Regula fidei una omnino est, sola immobilis & irreformabilis credendi scilicet in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum Christum natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cœlos, sedentem nunc ad dextram patris, venturum judicare vivos & mortuos, per carnis etiam resurrectionem.*

c *Regula est fidei, ut jam hinc quid credamus professi appareamus, illa scilicet qua creditur, unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit per verbum suum primo omnium emissum: Id verbum filium appellatum, in nomine Dei varie visum Patriarchis, in Prophetis semper auditum, postremo delatum ex Spiritu Dei patris & virtute in virginem Mariam, carnem factum in utero ejus, & ex ea natum hominem, & esse Jesum Christum —— fixum cruci; Tertia die resurrexisse. In cœlos ereptum, sedere ad dextram patris: misisse vicariam vim spiritus sancti, qui credentes agat: Venturum cum claritate ad sumendos sanctos ad vitæ æternæ & promissorum cœlestium fructum, & ad judicandos profanos igni perpetuo, facta utriusque partis resuscitatione, cum carnis resurrectione. Hæc Regula a Christo ut probabitur instituta nullas habet apud nos quæstiones, nisi &c.*

d *Ignatius ad Trall.* Ὁ Ἰησοῦς χριστὸς ἀληθῶς ἐγεννήθη καὶ ἐν θεῷ, καὶ ἐν παρθένῳ —— ἐσταυρώθη καὶ ἀπέθανεν ἐπὶ Ποντίου Πιλάτου —— καταῆλθεν εἰς ᾅδην μόνος —— καὶ ἀνέστη διὰ τριῶν ἡμερῶν ἐγείραντος αὐτὸν τοῦ πατρὸς καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς ἀποστόλοις, ἀνελήφθη πρὸς τὸν πατέρα, καὶ ἐκάθισεν ἐν δεξιῶν αὐτοῦ. And in his Epistle *ad Magnesios*, he repeats the same summe of faith, adding in the close, καὶ ἐρχόμενος ἐπὶ συντελείᾳ τῶν αἰώνων μελλοντος κρίνειν ζῶντας καὶ νεκρούς.

this

this one Rule conſtant in the Church to have done it by.

Neither are theſe Texts following in vain alleadged to prove that it was ſo, 2 *Tim.* 1. 13. Hold faſt the Form of ſound words, ὑποτύπωσιν, as it were an example delineated and ſet before him, which in the former verſe he calls παραθήκην *depoſitum*, a rule depoſited, and left in his hand. And again ὑπηκόσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς, *Rom.* 6. 17. Obſerve that the Apoſtle calls it, τύπον, which the Greek ſcholia gloſſes ὅρον καὶ κανόνα the bound and rule, and ſaith that it was delivered. But more plainly, *Rom.* 12. 6. *If any man propheſie, let him do it* κατὰ ἀναλογίαν πίστεως. The word ſignifies rather *rationem, convenientiam, congruentiam.* There is a proportion, and ſuch an analogie as relates to ſomewhat that is certain and drawn into a rule. e The meaning then of the Apoſtle is, that he that propheſies muſt either teach according to the Scripture, which is the rule of Faith, or according to the Apoſtles Creed, which is the brief of that Rule; and why he may not allude to this laſt, I ſee not.

Occum in Loc.

e *Beza in loc. Ro.* 12. 6. *poteſt* τῆς ἀναλογίας *vocabulum* 2. *Er. (xponi, nempe pro convenientiâ ſeu congruentia quadam: vel pro eo quod antea* μέλρον *vocarat. Harum igitur interpretationum ſi priorem ſequaris, ſignificat Apoſtolum verum Canonem Prophetiæ poſuiſſe,* i.e. *interpretationis Scripturarum veræ à falſa diſcernendæ: nempe ſi ad Chriſtiana fidei axiomata* ἀνύποπτα *exigantur Symbolo comprehenſa ad Apoſtolum vocant, & quod jam inde ab initio Evangel. prædicationis veluti Evang. Epitome ſcriptum fuit; ideoque norma & regula fidei merito à Tertul. vocatur.*

Now the reaſon why the Apoſtles delivered the Chriſtian faith in this ſhort ſumme is thought to be this, A command they received to preach the Goſpel over all the world; to which purpoſe they were to diſperſe themſelves, that therefore they, and thoſe they taught and ſent, might agree in, and conſtantly teach one and the ſame doctrine, before their diſperſion they agreed upon this form as a rule, and a ſquare to examine all doctrines by, and a means to ſuppeſs all Schiſms and Hereſies.

Cypri. in Expoſ. Symb.

Symbolum.

And it is called *Symbolum* from συμβάλλεσθαι, that ſignifies to put together, and to caſt in money to make up a ſum, or reckoning. Hence the word *Symbolum*, ſignifies a ſhot

Cyp. l. cit.

Shot, a Badge, a Collation, or the word given to the Soul- *Cyp. l. cit.*
diers in war.

1. A Shot, or Collation, becauſe every particular Apoſtle did caſt in, and collate his Article to make up this Summ, at leaſt the whole doth ariſe out of their common writings. *Euſeb. Emiſſ. Hom. 1. de Symb.*

2. Or elſe becauſe this ſhould bee *nota, teſſera, indicium*, a badge, a word. For as a ſouldier is known in the field by the word to what ſide hee doth belong: ſo thoſe who maintained the truth of the Goſpel, and had obliged themſelves as it were *Sacramento militari* to fight under Chriſts banner, and to maintain the Truth, ſhould bee known from all unbeleevers, and miſ-beleevers: ſo that if any falſe brother ſhould creep in, *interrogatus Symbolum, prodat ſe an ſit hoſtis, vel ſocius:* being asked his Creed, upon the account given, hee ſhould ſhew himſelf whether hee was a friend or an enemy. *Cyp. loc. cit.*

3. *All the Articles of the Chriſtian Faith.*

All] It lyes not then in a mans power, which Articles hee will chuſe to beleeve, and which to diſ-beleeve. For a man profeſſeth in his Baptiſm to beleeve, *All.*

This *Athanaſius* hath thus expreſſed. Whoſoever will bee ſaved, before all things it is neceſſary, that hee hold the *Catholick* Faith: Which Faith, except a man keeps *whole and entire*, without doubt hee ſhall periſh everlaſtingly.

1. Then a man may not bee an Heretick in diſ-beleeving any Article here ſet down, in which all heretical Sects are faulty.

2. Nor hee may not impoſe any new Articles, as neceſſarily to bee beleeved, which is the heavy yoak of *Rome.* All theſe are to be beleeved, and theſe onely, the reſt are more than need.

3. Of Obedience. *That I ſhould keep Gods holy Will and Commandements, and walk in the ſame all the dayes of my life.*

The third thing promiſed in our Baptiſm is *Obedience*, which, if right,

Pſa. 119. 105. Epheſ. 5. 2. Luk. 1. 75.

1. Gods Will and Commandements muſt bee the Rule.
2. Wee muſt walk in the ſame.
3. It muſt bee all the daies of our life.

1. In Obedience, *deterius ſubjiciatur meliori*: Our reaſon, which is often but an ill *Counſellour*, muſt ſubmit and yeeld to a higher and better *Guide*. Our actions muſt conform to the divine will and wiſdome, which is the original of all ſanctity and goodneſs. Neither is it enough that we conform in the external execution; for beſides the act done, our heart muſt bee made a *Holocauſt*, and chuſe the duty because God commands it.

2. This his Will muſt bee our walk, for wee are to walk in the ſame.

1. That wee erre not.
2. That wee ſtand not ſtill.

3. This muſt be our continual walk: Serve wee muſt in Righteouſneſs and Holineſs all the daies of our life. *Luke* 1. 75.

Our Obedience then muſt have theſe three conditions, it muſt bee

1. *Recta*, well regulated by his Will, *Rom.* 12. 2.

2. *Operoſa & moliens aliquid*, not lazy Obedience, but doing, ſtirring and walking, *Mat.* 7. 21. *James* 1. 22.

Luke 1. 75. Mark 13. 13.

3. Conſtant, all our daies. A good man is well compared to a Cube or Dye, that hath all ſides ſquare, being faſt ſettled, and not like a Reed ſhaken with every wind.

Q. *Doſt thou think that thou art bound to beleeve and do as thy Godfathers and Godmothers have promiſed for thee?*

Anſ. Yes, and by Gods help ſo I will, &c.

This anſwer conſiſts of many particulars.

1. An

1. An ingenuous confeſſion of the Obligation, *Yes verily.*
2. A profeſſion of Faith and Obedience, yet with a neceſſary caution, By Gods help. *By Gods help ſo I will.*
3. A hearty rendition of thanks. *I heartily thank my heavenly Father.*
4. The motive to this thankfulneſs, *becauſe hee hath called mee to this ſtate of Salvation, through Jeſus Chriſt our Saviour.*
5. A petition for Grace, and perſeverance in our Chriſtian Profeſſion.
   1. *And I pray to God to give mee his grace.*
   2. *That I may continue in the ſame to my lives end.*

Thus far of the Preface to the Catechiſm.

Now follows the Body of the Book, in which are contained four things, according to the four main duties required of a Chriſtian.

1. Faith, 2. Obedience. 3. Prayer.
4. The receiving of the Sacraments.

Which being his main duties, and no man being able to do any duty rightly and certainly, without a Rule to direct him: That a Chriſtian ſhould not want a Rule for his directions in every one of theſe duties, it pleaſed the Church to ſet him a Rule, by which hee is to try every one of theſe,

1. The Rule for his Faith is the Creed.
2. The Rule for his Obedience, the Decalogue.
3. The Rule for his Prayers, the *Pater noſter*, or *Lords Prayer.*
4. The Rule for the Sacraments, the Doctrine here delivered.

The intent then of this Catechiſm is to deliver theſe Rules, and to explain them eaſily and briefly, that no perſon pretend ignorance, or bee to ſeek what to beleeve, or what to do in the matter of Religion.

1. *Of the Creed, or Rule of Faith.*

Catech. *Rehearſe the Articles of thy beleef.*

Answ. *I beleeve in God the Father Almighty, maker of Heaven and Earth. And in Jesus Christ*, &c.

The first duty required of a Christian is, that hee beleeve. For it is not possible that hee should obey the Commaudements of God, or pray unto him, or expect the performance of any promise from him, or desire by the Sacraments to have them sealed to him, except hee hath faith, trust, affiance, and confidence in God. Whence the Apostle saith, *Heb.* 11. 6. *Without Faith it is impossible to please God; for hee that comes to God, must beleeve, that he is, and that hee is a rewarder of them that diligently seek him.* As then in Religion, wee must begin with Faith, so doth the Catechism with the Rule of Faith: sets that first down, and then briefly explains it.

Mat. 7. 21. Rom. 2. 13. James 1. 21. John 13. 17.

But here it must not bee passed over with silence, that both the Catechizer and the Catechized turn the words into works, and make every Article Practical. That is, that the knowledge thereof float not in the brain, or the words slide not onely from the tongue, but that they sink down into, and warm the heart, and render it apt and ready to the practice of some Duty. More plainly, that wee know not onely what the words signifie, but to do somewhat that is agreeable to our Beleef.

Of the parts of the Creed.

Zanch. de Symb. Apost.

Some make three, some four parts of the Creed. the matter is not great, for it comes to the same purpose. Both being done *docendi causâ*, for the ease of the Teacher, and the Scholar.

But the whole twelve Articles may be reduced to these two heads,

1. The first being concerning God.
2. The second of the Church.

It handleth { of God { 1. In General, *I beleeve in God.* / 2. In Special of { 1. God the Father. / 2. God the Son. / 3. God the holy Ghost. } } / of the Church. *I beleeve the Catholick Church.*

Three

Three perſons there are in the Holy Trinity, and theſe have their diſtinct actions, which yet are ſo terminated in each one, that the other are not excluded, but rather included: for, *Opera Trinitatis ad extra ſunt indiviſa.* The works of the Trinity to all outward acts, are not divided.

1. The firſt act is Creation, and that is attributed to the Father in the firſt Article. Wee thus expound it in the Catechiſm, *I beleeve in God the Father, who hath made mee, and all the world*, or as it is in the *Nicene* Creed, all things viſible and inviſible.

2. The ſecond Act is Redemption, and that is attributed to God the Son in the ſix following Articles, which deſcribe unto us the Perſon and the Office of this our Redeemer.

1. His perſon Θεάνθρωπος, God and Man. 1. God, for hee was his onely Son. 2. Man, being incarnate, conceived of the Holy Ghoſt, born of the Virgin *Mary*.

2. His Office in general, to bee a Saviour, Jeſus, and Chriſt, anointed to that end: a King, a Prieſt, a Prophet. To his Prieſtly Office the Articles that concern his paſſion do peculiarly belong; becauſe hee offered himſelf that hee might bee a propitiatory Sacrifice for the ſin of the whole world. To his Kingly and Prophetical the four laſt, for hee overcame Hell as a King, and roſe as a King, and aſcended in triumph as a King, and ſits on the right hand of God as a King, and ſhall judge the world as a King. And *when hee was aſcended up on high, hee gave gifts unto men*, or men endued with gifts, *ſome Apoſtles, ſome Prophets ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtery*, for the edifying of the body of the Church, which is the Prophets Office. In theſe ſix Articles then is taught us in brief the hiſtory and myſtery of our Redemption; which the Catechiſm hath thus explained. *I beleeve in God the Son, who hath redeemed mee and all mankind.*

Iſa. 53. 10.
Heb. 7. 27.
Heb. 2. 9. 17.
Rev. 1. 18.
Epheſ. 4. 11, 12.

3. The third Act is Sanctification, and that is attributed to the Holy Ghoſt, in the *Nicene* Creed, and in the Ca-

Rom 8. 10, 11.

techiſm in theſe words, *And I beleeve in the holy Ghoſt, who ſanctifieth mee, and all the elect people of God.*

2. Theſe elect people of God are in the Creed called *The holy Catholick Church*, in which there is the communion of Saints collected by his Spirit, ſanctified by his Spirit. And about the benefits conferred on them, the remainder of the Creed is ſpent. Which benefits are,

1. In this life, *Remiſſion of ſins.*
2. After this life, *Reſurrection of the Body*, and *Life everlaſting.*

This is in general the ſummary Contents of our Creed, and by it wee may bee put in mind,

1. To try our Faith, *Joh.* 11.25,26,27. 2 *Cor.* 13. 5. *Examine your ſelves, whether yon bee in the faith.*
2. Then upon tryal to make it our cognizance and note of diſtinction from all hypocrites, and enemies to Chriſt, *Luk.* 8. 13.
3. By perceiving the weakneſs of our faith, to beg an increaſe of it, as did the Diſciples, *Luk.* 17.5.
4. To remember that wee vowed to beleeve all this in Baptiſm.
5. That this in all tentations and preſſures muſt bee our ſhield. *Epheſ.* 5.16. *Mat.* 15. *à* 21. *ad* 28.
6. Laſtly, It ſhould put us in minde to be thankful unto God for our Creation, Redemption, Sanctification, and Reception into the Church, by which wee come to bee partakers of the following Benefits, *viz.* Remiſſion of ſins, and Reſurrection to everlaſting life.

Now follows the Expoſition of every Article.

Queſt. *Which is the firſt Article of the Creed?*

Anſw. I beleeve in God the Father Almighty, maker of Heaven and Earth.

The Explication.

In this Article wee are to conſider,

1. The

1. The Act, I beleeve, *Credo*, which gives name to the Creed.
2. The Object of our Faith, God. *I beleeve in God.*
3. The Description of God, as it relates to the first person.
   1. A Father.
   2. Almighty.
   3. Maker of Heaven and Earth.

1. *Of the Act, I beleeve.*

1. *Credo*, I beleeve.] The person I, brings the Faith home, and makes it particular, and thus the phrase runs in all the other Articles, putting us in mind, that it is our own Faith (when wee are of age to profess it) which will bee beneficial to us, and not the Faith of any other person. *Abraham beleeved God, and that was counted to him for righteousness.* To him in a restrained sense. Rom. 4. 4. 3. Gen. 15. 6.

2. The beleef here, is not a bare confession, an opinion, or an assent. The phrase imports more, for it is not *Credo Deo*, I beleeve God, though it requires that also, a man being bound to beleeve, that whatever command God hath given must bee obeyed, whatever judgement hee hath threatned, shall bee inflicted, whatsoever promise hee hath made, shall bee performed: But as I said, the phrase imports more, because *Credo in Deum*, is as if I said, I put my whole Trust, Hope and Confidence in him; I relye upon him: I embrace him for my God, and I adhere to him. *Hab.* 1. 12. *Art not thou from everlasting, O Lord my God, mine Holy One?*

2. *The Object, God.*

By this word is signified to us the essence of the Deity, who *Exod.* 3. 14. is called *Jehovah*, I am. For whereas all other things are subject to change, wee can say of them, they are not what they have been, or shall not bee what they are: hee evermore is the same, and his years shall not fail. This word then intimates unto us, that hee is of a Nature.

1. Eternal.

1. Eternal. 2. Immortal or the living God.

Rom. 1.20. 1 Tim. 1.17. Heb. 1.11,12. 3. Immutable: having a Being in and from himſelf, which is the original and beginning of all Being, *Act.* 17. 28.

Hence then wee are to beleeve,

1. That there is a God. Beſides Scripture, reaſon doth ſufficiently prove it, and to this the Apoſtle appeals, *Rom.* 1. 19, 20. *Act.* 14. 15. *Act.* 17. *à* 24. *ad* 29.

2. That this God is but one: the Scriptures declare this expreſly, *Deut.* 6. 4. *Hear O Iſrael, the Lord our God is one Lord,* 1 *Cor.* 8. 5. *There is no other God but one.* And reaſon concludes it alſo, becauſe there can bee but one infinite, independent, and omnipotent cauſe.

3. That yet in this unity of the God-head, there is a Trinity of perſons. The Father, Son, and Holy Ghoſt. 1 *John* 5. 7. *There be three that bear witneſs in Heaven. The Father, the Word, and the Holy Ghoſt.* Mat. 28. 19. *Go yee therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt,* Gal. 4. 6. and hee that doubts, let him go to *Jordan, Mat.* 3. 16, 17.

Queſt. *How are theſe perſons diſtinguiſhed?*

Anſw. Not in the eſſence of the God-head, for their eſſence is one and the ſame. *Theſe three are one.* 1 *Joh.* 5. 7. Nor yet in their Dignity and Attributes; all being co-equal, co-eſſential, co-eternal. All uncreate, incomprehenſible, Almighty.

The diſtinction then is, that under this Notion of a Perſon, this one God is made known to us.

1. The firſt perſon under the Notion of the Father.
2. The ſecond perſon under the Notion of the Son.
3. The third under the Notion of the Holy Ghoſt.

Then again they are diſtinguiſhed by their internal properties.

1. Ἀγεννησία 2. γέννησις. 3. ἐκπόρευσις.

1. Not begotten belongs to the Father. Hee is of none.
2. Begotten belongs to the Son. *Pſal.* 2. 7.
3. Proceeding belongs to the Holy Ghoſt, for hee is the

the Spirit of God, 1 *Cor.* 2. 10. and the Spirit of Chriſt, *Rom.* 8. 9.

3. They are diſtinguiſhed by their manner of working outwardly; For

1. The Father creates, *Gen.* 1. 1. *Mat.* 2. 10.

The Son redeems, *Gal.* 3. 13. & 4. 5.

3. The Holy Ghoſt illuminates and ſanctifies, 2 *Pet.* 1. 21.

Theſe things all the perſons work equally and inſeparably in reſpect of the cauſe and effect: for what one doth, all do. Yet in congruity wee attribute a diſtinct act in reſpect of the order and object.

In a word, this is a myſtery revealed by God, therefore to bee beleeved by us, and not curiouſly ſearched, to bee adored, rather than to bee explored. To ſearch is raſhneſs, to beleeve is piety, to know is life. An object for our faith, not for our reaſon. The reaſon of our beleef in this being Gods revelation. So that hee that will bee curious and inquiſitive about it, muſt remember what is written, *Prov.* 25. 27. *Qui ſcrutatus eſt majeſtatis opprimetur à gloriâ.* It is not good to eat much honey; for, for men to ſearch their own glory, is not glory.

Scrutari temeritas eſt, credere pietas eſt, noſce vita eſt. Bern.

3. *Father. I beleeve in God the Father.*

Father is his firſt Attribute. And hee is the Father of Chriſt by *Nature*, of his Elect by *Adoption*, of all men and all things by *Creation*. As in a family, wee call him *Paterfamilias*, the Father, from whom the whole family is derived, and by whoſe counſel and command the whole houſe is ordered and governed: ſo alſo in this great houſe of the univerſe, wee call God the Father, becauſe it proceeds from him, as the firſt author and fountain, and is yet ordered and governed by him, as the great Superviſor and Provider. *Is not hee thy Father that hath bought thee, hath hee not made thee, and eſtabliſhed thee?* Deut. 32. 6. Mat. 5. 48. Rom. 8. 15. Under this term is taught us his Mercy, Goodneſs, and Providence.

Rom. 15. 6. Heb. 1. 2. John 20. 17. Jer. 31. 9.

4. *Almighty*, παντοκράτωρ.

His next attribute is Almighty, which in the Greek is παντοκράτωρ, a word, that signifies not onely power, but right of dominion, so that by it wee learn two things.

1. His unlimited power or omnipotency; that hee is able to do what hee will, and more than hee will too: a Father wee have that is able to defend us from our enemies, and in that respect far superiour to our earthly Parents, that would defend their children, but cannot. If hee will, hee can.
2. That this his power is not violent, or like that of a tyrant, but Fatherly, and of right belonging to him. Hee is absolute Lord of Heaven and Earth, and hath given this power to his Son, *Mat.* 28. 18.

And this term is chosen, and set in the head of the Creed, because the things that follow, are most of them so transcendent, and so far pass our capacity and beleef: that if at any time there should bee in us *an evil heart of unbeleef*, so that wee stagger in the promises; wee might have an eye to this word *Almighty*, and remember that hee is an Omnipotent Father, a powerful Lord and King, and can do what hee will in Heaven and Earth. This was the foundation of our Father *Abrahams* Faith, *Hee staggered not in the promises, but remembred that hee was able.* Rom. 4. 21. And the Apostle assures the Jews of their restitution upon this ground, if they abide not in their unbeleef, they shall bee grafted in: *For God is able to graft them in again.* Rom. 11. 23, 25.

5. *Maker of Heaven and Earth.*

This is Gods third Attribute. 1. Maker. Creator it is in the original, and that signifies that hee made the world of Nothing, or of no former pre-existent matter. For *Creatio* is *ex Nihilo*.

By Heaven and Earth wee are to understand themselves, and all creatures contained in them, Angels, Stars, Elements, Mixt bodies of all sorts, plants, birds, beasts, fishes,

Me

Men, with all the Natural properties and faculties with which they are and were then impowered in the firſt ſix daies Creation. *Gen.* 1.

2. Becauſe to make is to little purpoſe, except the Maker ſhall keep up what hee hath made. Therefore God alſo is ſaid to bee the Maker of Heaven and Earth, becauſe as he framed them by his Power, ſo hee provides for them out of his goodneſs, preſerves them in their eſſence and exiſtence, out of his All-ſufficiency, and orders and governs out of his wiſdome, all things in Heaven and Earth. Act. 17. 28. Mat. 6. 25. and 10. 29, 30, 31.

1. The Creation then ſets forth his Power.

2. His Providence ſets forth his Love and Goodneſs.

3. His Conſervation of all things in this conſtant courſe, his All-ſufficiency.

4. His ordering, guiding, diſpoſing, and governing of the whole, his great and unſpeakable Wiſdome.

The Practical part of this Article.

The influence that this Article may have upon our lives and practice, is in a word all the Duties of the firſt Commandement; For from hence will flow very kindly our Faith, our Hope, our Love, our Fear, our Confidence, our Honour, our Worſhip, our Prayer, our Praiſe and Thankſgiving, which I thus illuſtrate, by applying the ſeveral duties to the eſſence of God, and his Attributes. Doctor *Hammon. pr. Cat.*

1. He is God, and that is the ground of our Faith. For *God cannot lye*, ſaith *Balaam*, Numb. 23. 19. As hee is *verus Deus*, True God, ſo hee is *verax Deus*, a God of Truth. And this his Truth and Veracity is the reaſon wee beleeve what hee hath ſpoken.

2. This God is *Jehovah*, I am. Our Being then, wee muſt know, wee have from him, *In him wee live, move, and have our being*. Act. 17. 28. τοῦ γένος ἐσμεν.

3. His Deity is the ground of our adoration, worſhip, prayer. *Pſal.* 95. 6. *O come let us worſhip, and fall down, and kneel before the Lord our Maker, for hee is the Lord our God.*

4. This God is our Father: wee muſt then bee dutiful Children. Fear, Love, Reverence, Honour him: Honour

the Father and Mother. *If I bee a Father, where is my Honour?* Mal. 1. 6.

5. Hee is Almighty: Therefore wee are to Trust, to Relye upon him, to Hope in him. For with God nothing is *impossible.* *Mat.* 19. 26. *Mat.* 3. 9. *Mark* 10. 27.

6. This Almighty is παντοκράτωρ, hee hath absolute Paternal, Regal Power, 2 *Cor.* 6. 18. Therefore wee must submit unto him, obey him, be content to be ruled by him. For, *Rebellion is as the sin of witchcraft.* 1 Sam. 15. 23. *Let every soul be subject to the Higher Power.* Rom. 13. 1.

7. Hee is the Maker of Heaven and Earth, by which, as I said, is set forth his power, his all-sufficiency, his goodness, his wisdome, his providence.

1. His All-sufficiency. *Gen.* 17. 1. bids us relye upon his promises for what is fit or necessary for us, and not to distract our selves with care, *Mat.* 6. from 25. to the end.

2. Lastly, his goodness, wisdome, providence, &c. is the ground of all our prayers, petitions, praise, and thanksgiving wee send up to him. *Rev.* 4. 11. *Thou Lord art worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.*

Of the second part of the Creed, which concerns Christ, or Mans Redemption by Christ.

From God wee have our Being, from Christ our well-being: from God by Creation: from Christ by Redemption: and better it had been for us, not to have been, than not to have been Redeemed. Of which Mercy, that wee might take a particular view, in the six following Articles of our Creed is set before us the Person of the Redeemer, and how hee redeemed us. The Articles are these.

1. And (I beleeve) in Jesus Christ his onely Son our Lord.

2. Who was conceived of the Holy Ghost, born of the Virgin *Mary.*

3. Hee suffered under *Pontius Pilate,* was crucified, dead and buried.

4. He

4. Hee deſcended into Hell, The third day hee aroſe again from the dead.

5. Hee aſcended into Heaven, and ſitteth on the right hand of God, &c.

6. From thence hee ſhall come to judge the quick and the dead.

All theſe Articles are thus ſummed up in the Catechiſm, *That Jeſus Chriſt redeemed mee, and all mankinde. More particularly wee are to conſider in them,*

1. The Deſcription of the Perſon of the Redeemer, whoſe Perſon and Office is ſet forth under four Names,
   1. Jeſus. 2. Chriſt. 3. His onely Son. 4. Our Lord.
2. What hee did for mans Redemption, that hee was { Humbled. / Exalted.

1. Humbled hee was in his Incarnation, of which wee have here two Principles: Firſt, The *Holy Ghoſt*. Secondly, The *Virgin Mary*.

1. His conception from the *Holy Ghoſt*. Conceived by the Holy Ghoſt.

2. His Birth and Nativity from the *Virgin Mary*. Born of the Virgin *Mary*.

2. Humbled hee was in his
   1. Paſſion. Hee ſuffered under *Pontius Pilate*,
   2. Crucifixion, being crucified, or nailed to the Croſs.
   3. Death: For Hee died on the Croſs, Hee was Dead.
   4. Burial. To the grave Hee deſcended, was buried for us.

To which his Burial, ſome refer the following words: Hee deſcended to Hell: Others make it the firſt ſtep of his Honour, Conqueſt and Triumph.

2. But hee that was thus far humbled, was again exalted, becauſe he *Humbled himſelf to death, even to the death of the Croſs, therefore hath God exalted him, and given him a Name above every Name, &c.* Phil. 2. 8, 9. Iſa. 53. 12. And this his exaltation is expreſſed in the following Articles. Pſal. 110. 7. *Claritas humilitatis præmium.* Mat. 28.

Act. 1. 1. His Resurrection; Hee rose again the third day.
Heb. 1.13. 2. His Ascension; Hee ascended to Heaven.
Psal. 110. 1. 3. His Glorification; Hee sits on the right hand of
Act. 17. 31. God.
Joh. 5. 22. 4. His Return in Glory. Hee shall come to judge the quick and the dead.

This is the Summe of that part of the Creed, that belongs to our Saviour and Redeemer Jesus Christ, I shall now more fully explain every particular Article.

1. The first Article concerning Christ, *viz. And in Jesus Christ his only Sonne our Lord.*

In Christ we are to consider { 1. His Person consisting of two Natures. 2. His Offices.

1. *Of the Person of Christ.*

In the Person of Christ there was an union of two Natures, the Divine and Humane. The Divine, for hee was His onely Son, The Humane, for hee was Christ, that is,
Rom. 9. 5. anointed. *Joh. 1. 14. The Word was made flesh*, and his Name
John 2. 19. was *Immanuel, God with us.* Mat. 1. 23.
John 1. 14.

And this assumption of the Humanity, and joyning of it with the Deity made him a fit person to be our Mediator and Redeemer.

1. The Divine Nature was necessary, that so his satisfaction might be of an infinite Merit, and proportionable to our offence. *Heb.* 9. 14. God redeemed the Church with his blood.

2. The Humane Nature was necessary; that hee might perform perfect obedience to the Law, and dye for our
Gal. 4. 4, 5. sins, which the God-head could not, God redeemed indeed, but it was with blood, and then hee must bee man, for God had no blood to shed.

2. *Of Christs Office.*

1 Tim. 1. 15. His Office in general is to Save: to that end hee came
Luke 2. 11. into

into the world; and to that end hee took the Name,

1. *Jeſus.*

Jeſus is an Hebrew Name, and it ſignifies a Saviour, *Thou ſhalt call his name Jeſus, for hee ſhall ſave his people from their Sins.* Mat. 1.21. Tit. 2. 14.

To ſave and redeem from Sin, implies three things.

1. To obtain pardon for ſin, both from guilt and puniſhment, and reconciling Sinners to God; and thus Jeſus was a Saviour: for hee obtained our pardon, freed us from the wrath of God, and reconciled man to God. 2 Cor. 5. 19. Rom. 5. 10, 11. 1 Theſ. 1. 10. Act. 10. 43.

2. To deliver from the ſlavery and dominion of ſin, and to give power to repent for it, and to mortifie it: and thus alſo hee ſaves his people from their ſins. Becauſe in all his people, by the power of his Spirit, hee ſo weakens, and mortifies ſin, that it ſhall not reign in their mortal bodies. Col. 3. 35. Rom. 6. 5, 6. and 8. 2. 2 Cor. 7. 1. Gal. 2. 20.

3. To perfect Salvation, and ſave in another world: and thus alſo hee ſaves his people, his purpoſe being to bring them to Salvation after this life. Epheſ. 1. 3. John 3. 36. 2 Pet. 1. 3, 11. 1 Pet. 1. 4.

The Practical part, or that influence, which this Salvation purchaſed by Jeſus, ought to have upon us.

1. It is proper to ſtir us up to bee affectionate and grateful to this our Saviour, that being the onely Son of God, would yet take our Nature upon him that hee might bee our *Jeſus.* Luke 1. 46, 68. and 2. 13.

2. It ſhould beget in us a juſt hatred of ſin, that brought God from Heaven to expiate it, and dye for it. Pſal. 119. 104.

3. It is moſt proper to enforce Repentance, and amendment of life. This being the end of Chriſts death to redeem us from all iniquity, and to purifie to himſelf a peculiar people, zealous of good works. Eph. 4. 22, 23, 24. Titus 2. 14.

2. *Chriſt.*

The next title that is given our Saviour is Chriſt, which in the *Hebrew* is *Meſſiah*, ſignifying Anointed, and it intimates

mates the three Offices, to which men were admitted by the Ceremony of Anointing. The King, the Priest, the Prophet were anointed among the Jews. That then our Saviour was *Christus*, that is, *Unctus*, Anointed, shews that hee was to bee all these, A King, a Priest, and a Prophet, to his people.

Psal. 2. 6. Psal. 110. 4. Deut. 18. 28. and 15. Act. 3. 22.

But here observe, that this Unction was not performed with Material Oyl, but by the Holy Ghost. *Luke* 4. 18. *Heb.* 1. 9. and with this *Oyl of gladness*, as it is called *Psal.* 45. 8. hee was *anointed above his fellows*, both *extensivè*, and *intensivè*.

1. First, *extensivè*, because the three Offices met in his person, which were never conjoyned in any other. *Aaron* was an Anointed *Priest*, *Saul* an Anointed King, *Elisha* an Anointed Prophet, *Melchizedech* King and Priest, *David* King and Prophet, but none but hee all these, King, Priest, and Prophet.

2. *Intensivè*, that is, in the intensest, and highest degree, that possibly this unction might be had, and a faculty to use it to all effects add purposes, to which grace doth or can extend: and thus Christ, and Christ alone did partake of this Unction, or gifts of the Holy Ghost. For *to every one of us is given grace according to the measure of the gift of Christ*: *from him wee receive grace for grace.* But hee was *full of grace* and truth. *Joh.* 1. 14. *and in him dwelt all the fulness of the God-head bodily.* Col. 1. 9. Because in his person there was the grace of Union, therefore there was in it the grace of Unction.

Ephes. 4. 7. Col. 1. 19. and 2. 9.

The condition of man without Christ, is very lamentable, and this ariseth from 1. Ignorance. 2. Disorder. 3. Guilt. But by the Offices of Christ, there ariseth an Antidote for these three.

Heb. 3. 1. Mal. 3. 1. 1 Cor. 1. 24. Col. 2. 3.

1. His Prophetical Office is able to dispel our Ignorance: for as a Prophet hee doth illuminate, and teach us knowledge.

Psal. 2. 6. Dan. 2. 44. Luk. 1. 36.

2. His Regal Office is of power to remove all Disorders: as a King hee can set all right, and keep all right.

Col. 1. 20, 22.

3. His Priesthood was ordained to remove our Guilt. For

For it was the Priests duty, to intercede, to make an atonement for, and to reconcile God and the people. 2 Cor. 5.15. Numb. 16.46. Jam 5. 14, 15. Heb. 7. 25.

Of each of these a little more.

1. *Of Christs Prophetical Office.*

The Prophets Office was, and is to teach and open to man the will of God. And this Office Christ did, and doth yet perform unto his Church, perfectly revealing what is the will of God about our Salvation. Whence *Deut.* 18. 15. hee is called the Prophet. The Apostle of our profession. *Heb.* 3. 1. *The Angel of the Covenant.* Mal. 3. 1. *The wisdome of God.* 1 Cor. 1. 24. *And the treasury of all wisdome and knowledge.* Col. 2. 3. Now this hee hath done three waies.

1. By the promulgation of the Gospel. *Luk.* 4. 18.

2. By his interpretation of the Law, in his Sermon upon the Mount. *Mat.* 5. *ad* 8.

3. By sending Apostles, Prophets, Evangelists, Doctours, Teachers. Ephes. 4. 11. 1 Cor. 12. 28.

Our Duties to this Office are,

1. Faith to beleeve what hee hath taught. Rom. 1. 16, 17.

2. Obedience to his Sermon, and the whole word of God: subduing proud reason to the Doctrine of Christ. Luk. 14. 35. & 9. 35. Luke 10. 16.

3. To have all his Ministers in great regard for their works sake. Gal. 4. 14. Phil. 2, 29, 30.

2. *Of Christs Kingly Office.*

The Kingdome of Christ, is, by which hee dispenseth and orders all things with Authority and power, which belongs to mans salvation. *Psal.* 2. 6. *Dan.* 2. 44. *Luk.* 1. 36. And this his power, as a King, hee shews,

1. By erecting and setting up his Throne in the hearts of his people, giving them grace to destroy and subdue every rebellious lust, and habit of sin, that it never reign there. Heb. 8. 10. Jer. 31. 33.

2. By subduing Satan, and shortning his power. *Heb.* 2. 14. *I saw Satan fall from Heaven.* Luke 10. 18.

3. By conquering Death it ſelf. *The laſt enemy to be deſtroyed.* 1 Cor. 15.

4. By erecting an Univerſal power. 1. In reſpect of all ages. *Mat.* 22.43,44. 2. Over all men. *Dan.*7.14. 3. Over all creatures. *Epheſ.*1. 21,22.

Our Duties to his Kingly Office are,

Epheſ. 5. 24. John 16. 24. 1 Tim. 6.17. James 5. 7. Epheſ. 6.10, 11, &c. Pſal. 2. 11,12. Iſa. 66. 2. Phil. 2. 12.

1. That wee bee obedient, faithful Subjects to this King.

2. That wee truſt and petition to him for our protection.

3. That wee fight his battels againſt Sin and Satan.

4. That we pay him his tribute of Honour and Reverence.

5. That we tremble at his Word, his Threats, his Judgements.

3. *Of Chriſts Prieſtly Office.*

Chriſts Prieſtly Office conſiſts in this, that hee did expiate Gods anger, and reconcile us to God. *Col.* 1. 20. and 22. *Rom.* 5. 10. This his Prieſthood was not legal, *but after the order of Melchizedech.* Heb. 7. 17, 21. And this office hee executes,

1. By offering his ſoul a ſacrifice for ſin. *Iſa* 5. 3, 10.

2. By his intercеſſion and praying for us. *Mat.*16 *Joh.*17.

3. By making an atonement for us. 1 *Joh.* 2. 2.

4 By bleſſing us: and this bleſſing is the turning every one of us from our iniquities. *Acts* 3.26.

Our Duties to this his Prieſtly Office.

Heb. 4. 16. Phil. 3. 7. John 5. 4. 2 Cor. 6. 1. Heb 12. 15. and 10. 25. *ad* 30.

1. To pray him to intercede for Pardon and Grace for us.

2. To account his Grace the greateſt Bleſſing.

3. To receive it, when it flows, with Humble Hearts.

4. To uſe his Grace to the end deſigned, *viz.* Reformation.

5. To expect no pardon, from this our high-Prieſt, or eternal Salvation, but upon the good uſe of his Grace.

6. That wee bleſs God again, for bleſſing us. So did *Melchizedech. Gen.* 14. 19,20.

3. *His*

3. *His onely Son.*

That is Chriſts third Title in the Creed, by which wee are to underſtand, that hee was the eternal Son of God, not as all creatures are by Creation: nor as all the Elect people of God are, by Grace, and Adoption: but the only Son of God by eternal Generation. Co-eternal, Co-eſſential and Co-equal with the Father, and the Holy Ghoſt. *John* 1. 1, 14. *Rom.* 9. 5. 1 *John* 5. 20. *Iſa.* 9. 6. *Mich.* 5. 2. *Heb.* 1. 3. *Phil.* 2. 6.

Very God of very God, begotten not made, being of one ſubſtance with the Father.

The Uſe for our Comfort.

1. That being God, hee is able to ſave to the uttermoſt. Heb. 7. 25.
2. That being his Son, hee will adopt us. *Heb.* 2. 10.

4. *Our Lord.*

That is his fourth Title. And it is a Name of Power and Relation.

1. Of Soveraignty and Power, and ſo is a farther illuſtration of his Kingly Office, that hee is exalted to the Throne, and therefore hath power to ſave. At his birth the Angel gives him this Title *Chriſt the Lord*, Luke 2. 11. And after his reſurrection St. *Peter* tells the Jews, Act. 5. 31. *That God had exalted him with his right hand, to bee a Prince, and a Saviour.* Not a temporal Saviour, as other Princes, Lords, and Chriſts had been: but a Lord that brings everlaſting Salvation. Heb. 5. 9.

1. A Lord able to ſave. *Heb.* 7. 25, 26, 27.
   1. *a* Himſelf and others.
   2. *b* The bodies and ſouls of his Servants.
   3. *c* Not onely from Carnal, but Ghoſtly enemies.
   4. *d* Laſtly, not from temporal calamities onely, but from Sin.

   a Heb. 10. 14. *b* Joh. 6. 27, 39, 40. *c* Epheſ. 1. 20, 21, 22. *d* Col. 2. 13, 14, 15.

2. A Lord able to give whatſoever hee is Lord of.
   1. Hee is Lord of Life. *Acts* 3. 15. And Life hee imparts,

2. Hee is Lord of Glory. 1 *Cor.* 2. 8. And Glory he imparts.

3. He is Lord of joy, and that hee beſtows. *Mat.* 25. 21.

2. And ſecondly, Lord is a Name of Relation, for a Lord muſt have ſervants: and in this ſenſe it may well be taken here; intimating that however hee bee the Lord Paramount and abſolute; yet to all Chriſtians hee ſtands in a neerer Relation.

Not a Lord at large, but their peculiar, proper Lord.

Our Lord; not ſo to the Devils: for ſay they, *What have wee to do with thee?* Not ſo to the unbeleeving *Jews* or *Gentiles*: for to theſe *Jews* he was *a ſtumbling-block*, and to theſe *Gentiles ſooliſhneſs*. To Chriſtians alone that call him and own him for their Lord and Maſter, to thoſe I ſay which are called both *Greeks and Jews, Chriſt is the power of God, and wiſdome of God.*

Mat. 8. 29.
1 Cor. 1. 23.
Verſ. 24.

The Uſes of his Lordſhip.

1. That if hee bee our Lord, then wee muſt bee his Servants, obey his Commandements, and carry our ſelves as it becomes dutiful ſervants and ſubjects.

1 Cor. 7. 23. and 6. 19, 20. Mal. 1. 6.

2. That wee acknowledge his power to give Laws for the ordering of his Kingdome, houſe, family, *James* 4. 12. *Iſa.* 9. 6. *Iſa.* 33. 22.

3. That wee relye upon this Lord for Salvation, for protection, for deliverance, from all the enemies of our peace. *Luke* 1. 71. *Iſa.* 32. 1, 2.

2. *The ſecond Article concerning Chriſt.*

Who was conceived of the Holy Ghoſt.
Born of the Virgin Mary.

Luke 1. 35. Mat. 1. 25. Luke 2. 8.

In this Article is ſet down our Saviours Incarnation, of which,

1. The Efficient cauſe, was God.

2. *c* The προηγουμένη, or firſt moving cauſe, his good pleaſure.

3. *d* The προκατάρκτικη, or the occaſion, mans miſery.

4. *e* The Final, His own Glory, and mans Salvation.

c John 3. 16. 1 John 4. 9.
d Luk. 1. 79, 77.
e Phil. 1. 11. Epheſ. 1. 5, 6.

This

This his Incarnation was the aſſuming of fleſh, of which there was a double Principle.

1. One in Heaven. The Holy Ghoſt.

2. The other on Earth. The Virgin *Mary*.

1. As hee was Man, hee was ἀπάτωρ, had no Man for his Father, being not conceived after the ordinary manner of men; but by the ſecret power, and operation of the Holy Ghoſt. *Luke* 1. 35. Heb. 7. 3, 1.

2. Yet when hee became man, hee had a Mother, deſcended lineally of the *a* ſeed of *David*, and ſhee a *b* Virgin, and ſo the propheſie fulfilled. *Iſa.* 7. 14. *A Virgin ſhall conceive, and bring forth a Son.* *a* Pſal. 132. 11. *b* Jer. 31. 22.

c Our Nature was polluted with the Contagion of ſin: that therefore this infection might not paſs into Chriſt, hee would bee conceived by the Holy Ghoſt, by whoſe Sanctity the ſeed, which hee took, might be purged from original corruption. *Luke* 1. 35. *c* Pſal. 51. 5. Ezek. 16.

Our Nature was again to bee redeemed by the ſeed of the woman, as God hath promiſed. *Gen.* 3. 17. and therefore hee took fleſh from the Virgins womb.

His conception by the Holy Ghoſt fill'd him with all Grace and Holineſs. *John* 1. 16. *Full of grace and Truth.*

His Nativity of the Virgin *Mary* made him ſubject to all humane infirmities, that are not ſinful. *Heb.* 4. 15. & 5. 2.

This was the firſt ſtep and degree of his debaſement and humiliation, for *quid ſublimius Deo? quid vilius carne?* what higher than God? what more mean than fleſh? and yet the *Word* would bee made *Fleſh*.

The Duties we learn from it, are,

1. Joy. *Behold I bring you glad tidings of great joy.* Luk. 2. 10, 11. *Iſa.* 9. 3.

2. Praiſe. At his birth the Angels ſing *Glory in the higheſt.* Luk. 2. 14. The Shepheards praiſe God. *verſ.* 20. At his conception *Mary* her magnificat.

3. Humility. *Deus humilis, & ſuperbit homo?* is God humble, and man proud? Phil. 2. 3, 4, 5. *ad* 12.

4. The Juſtice and Neceſſity of our New birth: Juſtice

by way of retaliation: Neceſſity, *for except a man be born again, hee cannot enter into the Kingdome of God* Joh. 3.5.

Phil. 2. 2, 3, 4, 5, *ad* 12.

5. The Principles of this our New birth are, the *a* Spirit of God, and the *b* heart of man. For as Chriſts birth proceeded from two principles, the one Active, which was the holy Ghoſt: the other Paſſive, *viz.* the Virgins womb; ſo our New birth muſt have both theſe principles alſo. The Active, which is the ſecret operation of Gods Spirit, and the Paſſive, in which the work is wrought, which is the heart of man. And that which can prepare and fit the heart for Chriſt to bee born in it, or the holy Ghoſt to overſhadow it, is the Virgin temper, of humility, innocency, ſubmiſſion. It behoves us then humbly to ſubmit to the work of the Spirit, and to prepare Virgin hearts for Chriſt to bee born in, and the Holy Ghoſt to overſhadow.

a Tit. 2. 11, 12. Joh. 3. 6, 7, 8.

b Heb. 8. 10.

The Third Article of the Creed.

Hee ſuffered under Pontius Pilate, *was crucified, dead and buried, Hee deſcended to Hell.*

THis is the brief deſcription of the ſecond degree of our Saviours Humiliation, and it comprehends his whole Paſſion, his Agony, Bloody Sweat, his Croſs and Paſſion, Death and Burial. That there is no mention here made of his whole life; but ſo quick a tranſition from his Birth, to his Death; the reaſon is conceived to bee, becauſe his life was ſo humble, and full of miſery, that it may well bee thought to bee a continual ſuffering. Under this word then, Hee ſuffered; wee may well comprehend all his infirmities, his hunger, his thirſt, his wearineſs, his reproaches, his griefs, his ſorrows, his temptation, the gainſaying of ſinners, which hee ſuſtained.

This Article is eſpecially to bee underſtood, becauſe upon his Death the whole hinge of our Salvation turns. *I deſire to know nothing but Jeſus Chriſt crucified.* 1 Cor. 2.2. And it needs no long expoſition, for that the whole hiſtory of it is ſo clearly and fully ſet forth by the Evangeliſts:

yet

yet theſe particulars would bee remembred,

1. Who it is that ſuffered. Jeſus Chriſt the Son of God.

2. That hee ſuffered freely, and voluntarily, *Iſa.* 53.10. *John* 10. 17,18.

3. What hee ſuffered. The wrath, though not the whole wrath of God. Lam. 1. 12.

4. That theſe his ſufferings were not onely in his Body, but alſo extended to his Soul, *Mat.* 26. 38.

5. That hee ſuffered the death of the Croſs, which was a painful, ſhameful, bloody, accurſed death. *Mat.* 27. *Luk.* 23.

6. Under whom hee ſuffered. *viz. Pontius Pilate*, the Deputy at that time of *Judea* under *Tiberius*. Although hee were God, yet hee ſubmitted to a legal power. Mat. 27. 2.

7. That hee ſubmitted to the ſeparation of his Soul from his Body, or the power of Death. Hee was crucified, dead. Mat. 27. 50.

8. Nay, hee yet went one degree lower, for hee was laid up in the heart of the earth. Buried hee was, though *hee made his grave with the rich*, Iſa. 53.9. Mat. 27. 57.

9. *a* The Motive of his ſuffering. No worth in us, nor no merit on our part, but the bowels of his infinite charity and mercy. *a* Rom. 5. 6,8, 9,10.

10. The end that hee ſuffered. Not for any commodity to himſelf, but meerly for our good and benefit; which is in the Scriptures expreſſed in divers words, that import the ſame things: as

1. That wee might obtain Remiſſion of ſins, *Rev.* 1. 5. hee hath loved us, and waſhed us from our ſins in his blood, *Col.* 2. 13, 14. *Hee blotted out the hand-writing, &c. without ſhedding of blood there is no remiſſion.* Heb. 9. 11,12. to the end.

2. That wee might be delivered from the tyranny of the Devil, 2 *Tim.* 2. 26. Now is the judgement of this world, now is the Prince of this world caſt out, *John* 12. 31. Heb. 2 14.

3. That wee might bee freed from puniſhment. *The chaſtiſement of our peace was upon him*, Iſa. 53. 5. *Hee bare our ſins in his Body*, that is, the puniſhment of our ſin.

4. To reconcile us to God. *Wee are reconciled by the death of his Son*, Rom. 5. 10.

5. That

5. That hee might redeem us. 1. From our vain converſation, 1 *Pet.* 1. 18. 2. From the curſe of the Law, *Gal.* 3. 13.

6. That by his blood wee might have an entrance to Heaven, *Heb.* 10. 19, 20.

The Uſes wee are to make of his Paſſion.

Rom. 13. 1. Mat. 26. 53, 54. 1. That wee, as hee, ſubmit, and ſhew a paſſive obedience to Authority. Though hee could have commanded whole Legions of Angels, yet hee would ſuffer under *Pontius Pilate.*

Rom. 8. 17. 2 Tim. 2. 12. 2. That wee ſeriouſly conſider, that hee was *Vir dolorum, Iſa.* 53. 3. a man of ſorrows: and ſuffer with him, at leaſt in compaſſion, *Luk.* 23. 27. *Lam.* 1. 12. 1 *Cor.* 12. 26.

Col. 2. 11. Rom. 6. 6. 3. That wee lay to heart the greatneſs of our ſins, that cauſed theſe ſorrows, and abhor them. *Act.* 2. 41.

4. That wee do not wallow in ſin, and ſo, as much as lies in us, crucifie him again, *Heb.* 6. 6.

Rom 8. 13. 5. But rather, that wee *crucifie the fleſh with the affections and luſts*, Rom. 6. 6. *Deſtroy the body of ſin.* Col. 2. 11.

6. That wee make his death an example of innocency, patience, humility, charity, and bee content to ſuffer for God, *Heb.* 12. 1, 2. being aſſured that if wee ſuffer with him, wee ſhall alſo reign with him, *Rom.* 8. 18.

1 John 4. 19. 2 Theſ. 2. 13. Rev. 1. 5, 6. 7. That wee remember the greatneſs of Gods love in giving his Son. His Sons love, in giving himſelf to dye, and ſo to dye for us; to love, admire, and thank him for it.

Rom. 8. 33, 34. Rom. 7. 25. 8. That yet upon the accuſation of Satan, or our own conſcience, wee bee comforted. Becauſe by this one Sacrifice of Chriſt upon the Croſs, wee are ſaved and redeemed. *Rom.* 6. 2.

Rom. 5. 1, 2, 3. 9. That wee be not diſ-heartened by Death, or the Grave, ſeeing that ſin, *the ſting of death*, is taken away, 1 *Cor.* 15. and Death made an entrance to Life.

Hee deſcended to Hell.

There bee two opinions about the Expoſition of this part of the Article, and both may bee piouſly retained.

1. Some

1. Some judge that Chriſt did locally deſcend into Hell, as it ſignifies the place of the damned. But not to ſuffer there: for without queſtion, to his ſufferings there was put a *Conſummatum* upon the Croſs: but to triumph over Satan in his own territories, and openly to ſhew him the victory hee had gotten over him by death. This is the paſſive or common opinion of the Antients, and is yet of many ſound modern Divines. They to this purpoſe urge theſe places of Scripture, *Pſal.* 16. 10. *Thou ſhalt not leave my ſoul in Hell*, cited Acts 2. *Hee deſcended into the lower parts of the earth*, Epheſ. 4. 9. *Who ſhall deſcend into the deep*, that is, to bring Chriſt again from the dead, *Rom.* 10. 7. Chriſt was quickened in the Spirit, by which hee went and *preached to the ſpirits that were in priſon*, 1 Pet. 3. 19. And having ſpoiled principalities and powers, hee made a ſhew of them openly, *Col.* 2. 15.

Vide B. Bilſons *deſcent of Chriſt into Hell.* page 591. & page 602.

2. Others are of opinion, that by his deſcent to Hell, is meant no more but that hee continued, was not onely dead, but continued in that ſtate, his ſoul being really ſeparated from his body for ſome ſpace: but not ſo long, that his body did putrifie in the grave; ſo that by them this word Dead is referred to the ſeparation of his ſoul from his body: but his deſcent to Hell, to his continuance under the power of death.

I will not be the Arbitrator, let every man be perſwaded, as the Arguments produced by either ſide will perſwade him. However this is ſafe; That Chriſt did deſcend vertually, *i. e.* The power and vertue of his death was ſuch, that hee conquered for us the power of Hell.

Rev. 1. 18. Acts 2. 36.

Art. 4. *Hee roſe again the third day.* Matth. 28.

THey who conceive Chriſt deſcended locally to Hell, make thoſe words a part of this Article, and will have it, together with this, the firſt ſtep of our Saviours exaltation: when death being conquered by his mighty power, hee truly roſe from the grave, the third day, in that very fleſh, in which hee died, but now dying no more, lives for ever. Rom. 6. 9, 10.

Matth. 28. Mark 16. Luke 24. John 20. Acts 2. Heb. 2. 4.

That Christ arose, needs not bee proved to Christians. The testimony of Angels, of the watch, of the Apostles, his often and often apparitions, the effusion of the holy Ghost upon the Apostles, the miracles done by them in his Name (by which God confirmed from Heaven what they preached) are sufficient witnesses.

Wee are here then onely to consider

1. Who it was that rose, *viz.* The same Christ that went to the grave, and the same body that was crucified, and laid in the grave. Of this, his apparition to *Thomas*, is a sufficient testimony, when hee shewed his hands and his feet. *Jo.* 20. 20, 27.

2. Who it was that raised him. It was the work of the whole Trinity. It is attributed to the Father, *Act.* 2. 24, 33. To himself being God the Son, *Joh.* 10. 17, 18. To the Spirit, *Rom.* 8. 11. In this then lies the difference betwixt the Resurrection of Christ, and others, that Hee rose: They were raised. Hee rose *suâ virtute*, They *precariâ*. His Deity raised his humanity: but others were raised by others, they raised not themselves. And the second difference is, that he rose as the Prince of life, as *the first born among many Brethren*. As *the first fruits of those that sleep*, for *hee saw no corruption, neither hath death any more dominion over him*. But *Lazarus* and others saw corruption, and were to see it again; since, though they were restored to life, and called from their graves; yet, they were mortal creatures, and must dye the second time.

John 2. 19 John 10. 18.

Act. 3. 15. Rev. 1. 5. Col. 1. 18. 1. Cor. 15. 20. Rom. 6. 9.

3. When he did arise. *The third day*, nor sooner, nor later.

1. Sooner hee would not arise, that hee might take all occasion away from his adversaries of cavilling, that hee was not truly dead: it was, that his death should not bee questioned.

2. Longer hee would not defer it, partly that he might not see corruption, for as Physicians teach, after 72. hours the body putrifies: partly that hee might bring comfort to his disciples, who by his death began to despair, whether or no hee were the *Messiah*, that was to redeem *Israel*, *Luk.* 24. 21. To confirm their Faith then, he arose so soon.

Besides,

Beſides, by this ſtay in the grave, and riſing from the grave, the Type in *Jonah* was fulfilled. *As Jonah was three daies and three nights in the belly of the Whale, ſo ſhall the Son of Man be three daies and three nights in the heart of the earth.* Which yet muſt bee underſtood by a *Synecdoche*, a part for the whole; for hee lay not there above thirty ſix, or thirty eight hours at the moſt. Mat. 12. 39.

4. Neceſſary it was for Chriſt to riſe.

1. That hee might receive honour for his depreſſion and humility, *Phil.* 2. 8, 9. That being debaſed as a ſervant, and crucified as a ſinner, hee might bee declared, to be the Son of God. *Rom.* 1. 4.

2. For our Juſtification, *Rom.* 4. 25. that we might be aſſured that the great debt of our ſin is diſcharged, 1 *Pet.* 1. 19. *Act.* 20. 28. The comforter, that hee promiſed, was to convince the world, *i. e.* ſatisfie the conſciences of men, concerning that everlaſting Righteouſneſs, purchaſed by him, and to bee brought in by him, *Dan.* 8. 14. And the conviction was, that hee aroſe; For had not the debt been fully payed, and the purchaſe made, hee muſt needs have been detained under the bonds of death.

3. This gives us aſſurance, that our bodies ſhall ariſe alſo. For hee was but the *firſt-fruits*, 1 *Cor.* 15. 1 *Pet.* 1. 3. and the ſame Body. *This corruptible muſt put on incorruption, this mortal, immortality.* This, ſignally, individually.

The uſe of this Article, for our preſent practice, is,

1. That as hee roſe from the grave, ſo wee actually riſe from ſin to a new life, *Rom.* 6. 4. *Epheſ.* 5. 14. *Col.* 3. 1. 2 *Cor.* 5. 15. for ſin is a ſleep, nay worſe, a death. *Dead in ſin.* Epheſ. 2. 1. Col. 1. 13.

2. That this be not deferr'd and put off, no more than Chriſt did defer his Reſurrection: after ſome few hours hee aroſe from the grave; and a few hours will be enough, nay too much, to ſleep in ſin. Rom. 13. 11. 2 Cor. 6. 2. Heb. 4. 7.

3. This work is to bee done perfectly, all our old ſins are 1 Theſ. 5. 23.

are to be ſhaked off, as Chriſt left the Napkin, the cloaths, all the furniture of a dead corpſe in the grave.

4. And when wee begin the work, wee muſt continue in it, and go through with it. *Chriſt being raiſed from the dead, dies no more*, Rom. 6. 9. *Likewiſe reckon yee alſo.* verſ. 11.

The 5th. Article of the Creed concerning *Chriſt.*

Hee aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.

Mark 16. 19. Acts 19. 10. Epheſ. 1. 20.

IN this Article is ſet down the next degree of our Saviours Exaltation, to Heaven hee aſcended, that being there in glory, hee might execute all his Offices: and it was prefigured by the entrance of the High Prieſt into the holieſt of all *Heb.* 9. 7. having two degrees.

1. His aſcenſion: fore-told, *Pſal.* 68. 18. performed, *Acts* 1. *Mark* 16. *Luk.* 24.

2. His Seſſion: fore-told, *Pſal.* 110. 1. revealed to *Stephen*, *Act.* 7. 56. proved, *Epheſ.* 1. 20. *Heb.* 1. 13.

Acts 1. 3.

After our Saviour had converſed forty daies, from the time he roſe, with his Diſciples; partly to confirm the truth of his reſurrection, and partly to inſtruct them in their future adminiſtration:

John 3. 13. John 14. 2. 17. 24.

1. Hee aſcended by the ſame power hee aroſe: not by any other power, but his own, that of his Deity.

Acts 1. 9.

2. Viſibly. The Diſciples beholding it, that they might bee αὐτόπται. 3. On a cloud: in a cloud he is to come, *Matth.* 24. 30. and therefore he went on a cloud. *Act.* 1. 11. which cloud yet was not *Neceſſarium vehiculum*, a neceſſary Chariot, ſupport, or ſtay to him; ſuch hee needed not, but rather *adminiculum ſolenne*, a ſolemn and triumphal Throne; which it pleaſed him to aſſume for his greater Majeſty and glory.

4. And this cloud left him not, till it mounted him to Heaven. Into Heaven, ſaith the Creed, conſonant to that in *Acts* 1. 11. and *Luke* 24. 51. εἰς τὸν οὐρανὸν, which yet

Epheſ.

Ephes. 4. 10. seems to be higher, the Altitude to which he was exalted, was ὑπὲρ πάντων τῶν οὐρανῶν, ὑπὲρ above, and ἄνω aloft, above all the Heavens, even the highest of them.

That these Texts may be harmonious, know you must, that Heaven is subject to a double acception. For

1. It is taken for those common received Orbs, be they ten or eleven, it matters not; and to Heaven Christ may well be said to ascend, because his progress from below, was towards these Orbs above, *quasi ad Terminum.*

2. Or secondly, Heaven is taken for the *Empyreum* Heaven, called in Scripture, *The City of God.* The seat of his holiness, *Jerusalem which is above: The Heaven of Heavens*, being above the rest. And into this Christ being ascended, may well bee said to bee ὑπὲρ πάντων τῶν οὐρανῶν, because he hath under him all the other visible Orbs, as his Footstool. Rev. 21.

4. The reasons of our Saviours Ascension may bee these,

1. For his own honour. The Jews while hee was on earth, endeavoured to bring down his Name, Person, Power, but God hath righted him in all these; Lifted up his person, *Psal.* 110. *Psal.* 7. Enlarged his power, *Mat.* 28. 18. *Rev.* 5. 12. Exalted his Name, *Phil.* 2. 9. *Claritas humilitatis præmium.*

2. That hee might save, redeem, and work out our salvation to the uttermost, *Heb.* 7. 25. Do in Heaven for us what was to bee done.

1. Be our Advocate and Intercessor, 1 *John* 2. 2.

2. Send down the Holy Ghost, *John* 16. 7. *Ephes.* 4. 12.

3. Be our protector our and Lord in Heaven, *Ephes.* 4. 8.

3. That hee might shew his *Kingdome* to be eternal, heavenly, spiritual, *not of this world*, as the *Jews* expected, in which errour the Apostles were also involved, *Act.* 1. 6. Dan. 2. 44. Joh. 18. 36.

4. That hee might exalt our Nature, for when Jesus was taken to Heaven, our nature united to his person was thither taken together with him, and made superiour to the Angels, for *to which of the Angels, said hee, at any time.* Heb. 1. 5.

5. That hee might prepare a place even for our bodies, *Joh.* 14. 2,3. *Joh.* 17. 24. At his parting hee ſent down his pawn, *viz.* his Spirit, by which hee did deſcend to us, he took our pawn, our fleſh with him, to aſſure us we ſhould aſcend to him. At his riſing, hee took to himſelf the keyes of hell and death, and let himſelf out, and all his: and ſo now at his aſcending, hee took to himſelf the keyes of Heaven, and opened the Kingdome to all beleevers, *Heb.* 10. 20. In his aſcenſion *Dedicata ſunt noſtra aſcenſionis primordia*, The beginnings of our aſcenſion were dedicated.

The influence upon our life is,

1. That wee aſcend after him: have our converſation in Heaven: bee heavenly-minded: ſeek after, and ſavour the things that are above, *Col.* 3. 1. *Epheſ.* 2. 19. *Phil.* 3. 20. *Mat.* 6. 21.

2. That wee defile not our bodies, and polute our ſouls, for into that City no unclean thing ſhall enter, *Rev.* 21, 27. The Angels at his aſcenſion appeared in white apparel, with our Lord aſcended no pride, no malice, no wickedneſs, &c.

Act. 1. 10.

2. Sits on the right hand of God the Father Almighty.

This is the third Degree of our Saviours Exaltation. God is a Spirit, and hath neither right nor left hand. This then is ſpoken after the manner of men, who place him, whom they will moſt honour upon their right hand, as appears by the honour *Solomon* did to his Mother, 1 *Reg.* 2. 19. The ſheep were ſet at the right hand, *Mat.* 25. and *Zebedees* wife was deſirous that one of her ſons ſhould bee placed on the right hand. So God is ſaid to place his Son on his right hand, purpoſing to him the greateſt honour, *Epheſ.* 1. 20.

An honour ſo great and peculiar to Chriſt, that it never was done to any creature, no not an Angel, *Heb.* 1. 13. By it hee is exalted to be

1. King of Saints, *Rev.* 15. 3.
2. Judge of ſinners, *Act.* 17. 31.

3. Prince

3. Prince of our salvation, *Act.* 5. 11.

4. The High Priest of our profession, *Heb.* 8. 1.

Now there was an union of his Regal power, and his Priestly office, giving commands to his Church, and interceding with God for his Church, having power actually to bestow that grace, and pardon, for which hee intercedes. Of which, that wee may be the more fully perswaded, The person before whom hee intercedes, is Heb. 9. 24. Mat. 18. 18, 19, 20.

1. *A Father*, and therefore willing.

2. *Almighty*, and therefore able to grant what he asks.

The Influence upon our lives is this,

1. That wee hence learn the art of ascending, which is to descend first. For *God gives grace to the humble, and resists the proud.* James 4. 6. Prov. 3. 34.

2. That wee give up our selves to be ruled by his commands and institutions, and to all that rule under him. John 5. 23.

3. To offer our petitions by him, and depend upon his intercession. Heb. 4. 14, 15, 16.

4. To receive and make advantage of the Grace, which flows from him. Heb. 6. 11.

5. To look to him in all our temptations, and pressures, and expect help from his right hand. Isa. 26. 4, &c.

6. To honour the Son, as wee do the Father, to cast our Crowns at his feet, stoop at his Scepter, live by his Laws, and follow him so here, that wee may sit in his Throne, *Joh.* 3. 23. *Rev.* 4. 10. *Psal.* 2. 10. *Rev.* 3. 21.

The 6th. Article of the Creed concerning *Christ.*

From thence he shall come again to judge both the Quick and Dead. Judg. 7. 14, 15. Acts 17. 32. 1 Thes. 4. 16.

THis is the last degree of our Saviours exaltation, and it is future, raised he is to the throne to be the Judge at the last day. There be three benefits that Christ confers upon his Church. One of Redemption, another of patronage, a third of Judicature: By his death and Pas- Joh. 5. 22, 27.

sion

ſion we are redeemed: By his aſcenſion he becomes our Advocate, and Patron: And in this he is appointed to be our Judge.

The day when hee ſhall do this, is called the day of the Lord, 1 *Theſ.* 5. 2. and ſuch a day there ſhall bee, 2 *Cor.* 5. 10. and it is called his day, becauſe his Glory and Majeſty ſhall be moſt reſplendent in it.

Luke 16. from verſe 19. to the end.

There is a particular and a General day of Judgement.

1. A particular, that paſſeth upon every man immediately upon his death, when the ſoul departed is ſet at Gods Tribunal, and called to queſtion for all thoughts, words, actions, *Rev.* 14. 13.

2. A General, of all men after the re-aſſumption of their bodies, which is here intended, and deſcribed, *Mat.* 25. 1 *Theſ.* 4. *Revel.* 20. 12.

2 Cor. 5. 10. Rom. 14. 10.

Of theſe ſome are departed before that day, cal'd here Dead, and theſe muſt riſe again with their bodies to judgment: All muſt appear. 2. Others ſhall be living at that day called here the *Quick*, and theſe ſhall not die, but be changed onely; 1 *Cor.* 15. 51. 1 *Theſ.* 4. 17. Of both kindes Chriſt muſt be Judge.

S. *Paul* acquaints the *Athenians*, *Acts* 17. 31. that God hath appointed a day in which he will judge the world in righteouſneſs: and this was one of the points he reaſoned on before *Felix*, *Acts* 24. 25. And yet ſcoffers there are, that ask, *where is the promiſe of his coming*, 2 *Pet.* 3. 3. and their lives anſwer ſuch conceits, *Eccleſ.* 11. 9. *Wiſd.* 5. 6, 7. Now if the light of reaſon, nor the light of conſcience, nor the light of Scripture, nor the faith of Devils (for they tremble at it) cannot confute and convince ſuch Atheiſts, the laſt day appointed by God for the judgement ſhall do it, when *the Lord ſhall deſcend from heaven with a ſhout, with the voice of the Archangell, and with the trump of God*, 1 *Theſ.* 4. 16.

The reaſons why Chriſt ſhall come again to Judgement.

1. Becauſe this makes very much for his honour. The Jewes and prophane men as yet objected his Croſſe, his Paſſion,

paſſion and ignominious death, humble birth and life. Chriſt crucified is a ſtumbling-block to the Jews and Gentiles. Now that day will repair his honour, and ſhame his enemies. *They ſhall ſee him whom they have pierced,* and mourn. Zach. 12. 10.

2. That Gods Juſtice and Wiſdome in ordering the world might bee apparent. In this life though many wicked men have been made examples of Gods wrath, as *Pharaoh, Julian, Arrius,* &c. yet the moſt have deſcended into their graves in peace, ſpent their lives, and ended their daies in riches, mirth, pleaſure. On the other ſide good men have been under the Croſs, deſtitute, afflicted, tormented, martyred, *Heb.* 11. 36, 37, 38. That then it might appear to the whole world, that he was wiſe in his diſpenſations, and juſt in his retributions; this day ſhall make it manifeſt, when *Lazarus*, and all his ſervants for their light and momentary afflictions ſhall have an exceeding weight of glory, and *Dives*, and all ungodly men for their riot, pleaſure, pomp, oppreſſions, cruelty, ſhall be accurſed and tormented. This wee now preach and believe, but both thoſe which beleeve it, and beleeve it not, ſhall finde it true by experience. Luke 16. 25. 2 Cor. 4. 16.

3. Many things now are hid and ſecret: *The heart of man is deceitful above all things, who can know it?* Abſolon pretends a vow, when hee raiſeth rebellion againſt his Father: *Judas* kiſſeth Chriſt, when it is his intent to betray him: The Phariſee levens his face, faſts, and prayes, when his purpoſe is to devour a Widows houſe. All theſe things are yet in *occulto*, ſecret, and many more, ſo that an hypocrite may paſs with us for a good Saint. But that day will reveal all; Every mans work ſhall then bee made manifeſt, 1 *Cor.* 3. 14. Every mans heart ſhall then bee opened. Our Saviours words will bee made good, *Luke* 8. 17. *There is nothing ſecret, which ſhall not bee made manifeſt, neither any thing hid, that ſhall not bee known, and come abroad.* Jer. 17. 9. 2 Sam. 15. 7. Mat. 26. 49. Mat. 6.

4. The body together with the soul partakes in the service and disservice of God, and ought therefore in justice to
2 Cor. 5. 10. partake of bliss and pain, which is hid and unknown, should it alwaies lye in the earth. Our Saviour will therefore come again, and at his coming, raise these bodies, which being united to the souls, shall receive their doom,
Mat. 25. 46, and in the open view of God, Men, and Angels, they that
Dan. 12. 2. have done good, shall go into everlasting bliss, and those that have done ill to everlasting pain.

The Influence that this should have on our life is this,

1. To keep a perpetual watch over all our waies, to look that our lives be holy, just, sober, because wee must give an accompt when Christ shall come to judge. 2 *Pet.* 3. 11, 14. *Luk.* 12. 45.

2. To take heed that our accompts bee even against his coming, because though wee expect a gracious, yet wee look also for a righteous Judge, one that is no accepter of persons. It is the Lord Jesus. 2 *Thes.* 1. 2. The Lord that gave the Law in terrour in *Mount Sinai*, will require a terrible accompt of it: and hee will bee Jesus a Saviour to none, but those who make a conscience, and do their endeavour to keep it. The Apostle thus presents him to us: The Lord Jesus taking vengeance in flaming fire. Meek as a Lamb, and yet the Lamb hath his wrath. *Rev.* 6. 16. A Judge upon whom the Spirit sets this Character. *Rev.* 2. 23. That will search the hearts and reines. These notions may carry us on not to disguise our actions with the colour of Religion, or vain confidence of favour. For hee will try, sift, search all things, and without flattery or favour proceed according to every mans works.

3. Yet, if our heart can assure us, that wee serve him constantly, uprightly, sincerely, though with weak endeavours, and many failings, here is comfort for us that hee shall bee the Judge of our sins, that gave himself, and died for our sins. Hee then that came to save, is not like to condemn; not them, who beleeve in him, and shew their Faith and labour of love by a good life. Who shall accuse, who is

it

it that condemns? Rom. 8. 33, 34.

There is in that Reverend Bishops Book of the Sabbath, Dr. Francis White, *sometimes L. Bishop of Ely, an excellent brief of mans Redemption by Christ, which, because it may give much light to this mystery, and to those Articles of the Creed, which set it forth, I thought good to exscribe it, and propose it in this place. It is extant. pag.* 197. *Saith hee,* Ephes. 2. 4. John 3. 16. 1 Joh. 4. 9, 10.

1. *It is acknowledged that the work of humane Redemption was a most gracious and glorious work, and that in three respects.*

1. *a The fountain and original cause thereof, was the riches of the mercy of God, and the abundance of his love to mankind.* a Joh. 3. 16. Gal. 4. 4. Phil. 2. 6, 7, 8.

2. *It was effected by extraordinary means,* to wit, *not meerly by the word, and imperative power of God, but by the Mission, Incarnation, Humiliation, and Passion of the onely and dearly beloved Son of God.* Luk. 2. 14.

3. *Because the fruit, benefit, and effect thereof, was Glory and Honour to God Almighty: and Glory, and Honour, and eternal Happiness to every one which beleeveth and worketh good, both to the Jew, and Gentile.* John 19. 3. Heb. 10. 14.

2. *The Doctrine of our Church is: that the Dearly Beloved Son of God, Jesus Christ made perfect our Redemption by his death:* to wit, *the whole work of mans Redemption, which was to be performed by the payment of a price, and satisfaction for sin. For this great work of humane Redemption was not effected by the resurrection of Christ, but by his obedience and sacrifice upon the Cross: and it was fully wrought and finished upon the Passion-Friday, when, after our Saviour said* Consummatum est, *It is finished,* Hee gave up the Ghost. 1 Tim. 2. 6. 1 Cor. 6. 20. Joh. 1. 12. & 8. 24.

3. *But besides the price and ransome paid by Christ our Saviour for the redemption of all men: It was necessary for mans actual deliverance out of captivity, that the fruit, effect and benefit of Christs Redemption be* applied and conferred. *For without this latter Redemption, the payment of a price only could have profited nothing.* 1 John 1. 7.

Now this work of Application, *and actual collation of the fruit of Christs passion and sacrifice upon the Cross, upon man, began to be in* fieri, *in doing on the day of his Resurrection, but it was not then finished and perfected. For to the Consummation*

thereof all theſe actions following were neceſſary.

1. *Our Saviours* Aſcenſion *into Heaven.* Epheſ. 4. 8, &c.

2 *His* Interceſſion *for us at the right hand of God the Father.* Rom. 8. 34. Heb. 7. 25. 1 *John* 2. 1.

3. *The* Miſſion *of the Holy Ghoſt upon the Apoſtles and Primitive Church.* Acts 2. 4, &c.

4. *Apoſtolical* preaching *of the Goſpel both to the Jews and Gentiles.* Luk. 24. 47.

5. *The* Donation of heavenly Grace *prevenient, ſubſequent, excitant, adjuvant, or co-operant.* 1 Cor. 15. 10. Phil. 2. 3.

Our Saviour then reſted not from the whole work of mans Redemption upon his Reſurrection day. For his actions of collation and application of the benefit, and ultimate effect of that Gracious work, had beginning on that day: But they were multiplied, and continued afterwards, and ſome of them muſt continue to the worlds end.

Thus that Reverend Biſhop.

Article 8. Of the Holy Ghoſt.

I beleeve in the Holy Ghoſt.

HAving confeſſed our Faith in God the Father, and God the Son: The confeſſion of our Faith in the Holy Ghoſt very aptly follows, becauſe no man can call *God Abba, Father, but by the Holy Ghoſt: nor no man ſay Jeſus is the Lord, but by the Holy Ghoſt.*

Gal. 4. 6.
1 Cor. 12. 3.

The meaning of this Article in brief is this, I am fully perſwaded, that all thoſe things, which in the Scripture are ſpoken either of the perſon, gifts or graces of the Holy Ghoſt are certainly true, neceſſary to ſalvation, and therefore I commit my ſelf to his Tuition and Direction.

1. I beleeve that hee is God, the third perſon in the Trinity; not a vertue, not a gift, but a perſon: which is thus proved,

Acts 2. 4.
Acts 5. 3, 4.
Acts 19. 2, 6.
2 Pet. 4. 14.

1. From our Baptiſm. For wee are to bee baptized in his

his Name, *Mat.* 28. 19. And wee cannot bee baptized into any Name, but Gods alone. 1 *Cor.* 1. 13.

2. From the form of Benediction. 2 *Cor.* 13. 13. and wee cannot bleſs by any name but Gods. *Numb.* 6. 27.

3. By the Actions in Scripture attributed unto him, Illumination, Regeneration, Conſolation, &c. Now *actiones ſunt ſuppoſitorum*, Actions are proper to perſons, not vertues. Titus 3. Epheſ. 3. 5. 2 Theſ. 2. 13. John 3. 5. John 16. 7.

4. By his Attributes that are common to him with the other two perſons. Æternity. *Heb.* 9. 14. Omnipreſence. 1 *Cor.* 2. 10. Omnipotency. *Job* 33. 4. *Pſal.* 33. 6. *Pſal.* 139. 7.

2. Hee is Holy.

1. In himſelf, that is, pure, without all mixture and compoſition, either of pullution or corruption. 1 Pet. 1. 15, 16. Luke 1. 35.

2. Becauſe hee is the Author of all holineſs and purity in us. All our holineſs being but a ray or effuſion of that ſanctifying Spirit, who works in us by his grace. 1 Pet. 1. 22. Titus 3. 5.

3. All excellent gifts whatſoever are from him, even thoſe common gifts of Nature, Art, or Reaſon, Strength, Courage. *Judg.* 14. 6. All Arts and Sciences. *Exod.* 31. 3. Policy to govern. 1 *Sam.* 11. 6.

But here wee ſpeak of him, as hee is the Lord and giver of life, or that ſpiritual life which is required of Chriſtians, of which wee are to beleeve hee is the Authour.

And to this life hee is helpful two waies, both outwardly, and inwardly.

1. Outwardly by his word, firſt inſpired into the Prophets, after into the Apoſtles, upon whom hee viſibly deſcended, fitting them with grace, and enſtating them with power, to plant, preſerve, and govern the Church while they lived; and to appoint and ordain a Miniſtery, that ſhould ſucceed them to the end of the world. From the Commiſſion given to them, theſe now have power, 2 Pet. 1. 21. Luke 12. 12. Act. 2. 3, 4, 37. Rom. 15. 19. Act. 20. 28. John 20. 21. Mat. 28. 20.

1. To preach, and baptize. *Mat.* 28. 19.

2. To confirm the baptized. *Act.* 14. 22. *Heb.* 6. 2.

Titus 1. 5. 2 Tim. 1. 6.

3. To administer the Eucharist, or Supper of the Lord. *Luk.* 22. 19.

1 Cor. 12. à *vers.* 4. *ad* 14.

4. To exercise the power of the keyes of the Church either in Jurisdiction, or Ordination. *Matth.* 16. 19. *John* 20. 23.

And these are called *Charismata, Gratiæ gratis datæ*, gifts that sanctifie not the man; but empower and enable him onely to execute a ministerial office.

2. But to those which shall be saved hee affords not only an outward, but an inward grace, by which hee works effectually in the heart all saving graces. *Gal.* 5. 22.

Titus 3. 5.

1. By him wee are at first regenerate in Baptism.

2. By him after confirmed. *Heb.* 6. 2. *Rom.* 8. 15, 16, 17.

3. By him after renewed to repentance. 1 *Tim.* 5. 22.

Joh. 2. 27.

4. By him taught all our life long, that wee know not.

5. By him put in minde of what wee forget. *John* 14. 26.

6. By him stirred up in what wee are dull. 2 *Cor.* 3. 6.

7. By him helped in our prayer. *Rom.* 8. 26.

8. By him relieved in our infirmities. *John* 14. 16.

9. By him comforted in our heavinesse. *John* 16. 7.

10. By him sealed to the day of redemption. *Ephes.* 4. 30.

11. By him raised again at the last day. *Rom.* 8. 11.

These are called *Gratiæ gratum facientes*, or χάριτες: such, by which the Holy Ghost shapes the heart within, justifies, sanctifies a sinner, clears the conscience toward God, and settles a welcome peace. In a word, such as makes a Gracious man.

John 16. 7. James 5. 14. Luk. 4. 18. Ephes. 4. 1.

From these operations he is called παράκλητος
1. An Advocate.
2. A Comforter.
3. An Exhorter.

1. An Advocate, settling a Ministry to pray and intercede for the people.

2. A Comforter, in divulging the comfortable news of the Gospel, containing the promises of grace and pardon to the comfortless.

3. An Exhorter, to walk worthy of our Calling.

The

The Duties that this Article bindes us unto, are,

1. That wee acknowledge him by Faith to be the third perſon in the Trinity, proceeding from the Father and the Son.

2. *a* That wee expect all life, light, grace and holineſs from him. *a* James 1. 17, 18.

3. *b* By repentance and contrition, to have a heart prepared to receive the Holy Ghoſt. *b* Act. 2. 38.

4. To pray to God to beſtow upon us his gifts and graces, *Pſal.* 51. 10, 11. That may prevent, excite, and aſſiſt us in our Chriſtian Profeſſion.

5. That wee ſubmit to Gods Ordinances, and expect Grace that way hee is pleaſed to beſtow it: which is then done,

1. *c* When we are diligent in his Word. *c* Act. 10. 44.

2. *d* When we are obedient to the Paſtours ſet over us by the Holy Ghoſt. *In voce hominis, Tuba dei.* The Goſpel is Gods trumpet at mans mouth. Act. 16. 14. *d* Heb. 13. 17.

3. *e* When we receive the Sacraments, being the ordinary Conduits to convey Grace unto us. *e* 1 Cor. 11. 28. *f* Act. 2. 38.

4. *f* When we ſubmit to the Cenſures, or Diſcipline of the Church. 1 Cor. 5. 1 Cor. 4. 1, 2.

6. *g* That wee call upon God, that his ſpecial Grace and aſſiſtance may go along with theſe his own Ordinances. *g* Eph. 6. 18, 19. 2 Theſ. 3. 1.

7. *h* That wee attend and wait for the approaches of the Spirit, whether the acceſs bee made by any outward or inward means. Luk 11. 13. *h* Acts 1. 4. Col. 3. 16.

1. *i* If it bee outward in the Word or Sacraments, that wee lay up the ſeed in our heart, and bring forth fruit with patience. *i* Luk. 8. 15.

2. *k* If the Motion be more inward and ſecret, that then we reſiſt it not, *l* Quench it not, nor grieve the Holy Spirit, whereby wee are ſealed to the day of Redemption. *Epheſ.* 4. 30. *k* Acts 7. 51. *l* 1 Theſ. 5. 19. *m* Heb. 5. 4. Epheſ. 4. 11.

8. That Miniſters be careful *to feed the flock, over which the Holy Ghoſt hath made them Over-ſeers.* Acts 20. 28. Rom. 10. 15. Jer. 23. 21. & 27. 15.

9. *m* That no man intrude upon any Adminiſtration of Iſa. 6. 5.

of the Spirit, without a lawful vocation, and abilities, and gifts.

I beleeve the Holy Catholick Church. The Communion of Saints.

All the Articles before concern God. Theſe that follow are about thoſe Men, that with true Faith and obedience worſhip God: Set forth here under the Name of the Church, to whom alone the benefits following do belong, being the people whom Chriſt hath effectually redeemed, and the Holy Ghoſt hath ſanctified.

Epheſ. 5. 25, 26, 27.

1. *The Church.*

The Subject is here the Church, in the Greek ἐκκλησία, from ἐκ out or from, and καλέω, to call: So that the word here ſignifies not a building, or houſe to which Chriſtians repair to perform in common, Divine and Religious duties. But it ſignifies the people themſelves, whom κύριος (the word whence Kirk or Church is derived) the Lord hath called out of the world, to be his peculiar people, over whom hee challengeth τὸ κῦρος a Soveraign Authority: and who again out of the contemplation of his Soveraign power and dominion, are well content to do him homage, and obey his Laws and Ordinances.

Rom. 9. 25, 26.

This Church hath here two Attributes { 1. Holy. 2. Catholique.

1 Cor. 12. 13. & 4. 27.

1. *Catholique.*

Καθολικὴ ſignifies univerſal: and under it the amplitude and largeneſs of the Church is comprehended, it being extended to all places, and all perſons. Formerly the Jews onely were his people, but now the partition wall is broken down, and all Nations, and all perſons in all Nations have a capacity to be of the Church of Chriſt. *Pſal.* 2. 8. *Iſa.* 2. 2. *Act.* 10. 35. *Pſal.* 72. 8. *Dan.* 2. 34.

a Epheſ. 4. 4.

1. a This Church is but one, as it is in the *Nicene* Creed, One Body, knit together by one Spirit, under one Head. There is but one Lord, one Spirit, one Faith, one Baptiſm,

Inwardly

Inwardly then and essentially it is but one, but outwardly and externally you may say there bee many Churches, either National, or Congregational; who are bound to retain one Faith: but may differ in Rites and Ceremonies. Act. 20. Act. 15. 3, 4.

2. Farther yet in respect of the different state and condition this one Church is distinguished into the { Triumphant, Militant. Rev. 7.14, 16. & 6. 9.

1. The Triumphant Church is that blessed company of Martyrs and Saints, whose warfare is finished, and are entred into their *Masters joy*, Heb. 12. 23.

2. The Church Militant is the Society of those Christians, who being dispersed over the world, are alwaies in arms, and war and fight against Christs, and their own spiritual enemies, and are onely in expectation of their Crown and Triumph. *Rev.* 1.9. & 12. 11. 2 *Tim.* 4.7,8.

Now this Church Militant consists of two sorts of people, either of Professors, or true Beleevers. For which reason it is compared to a *Net*, *Matth.*13. to a *field*, to a *barnfloore*, to *ten Virgins*, whereof five were *wise*, and five *foolish*, *Matth.* 15. Matth. 3. Mat. 18. 17. Mat. 13. 24. Luk. 3. 14.

1. Professors are such, who profess the Name of Christ, and are called Christians, who yet may be for manners, prophane: for worship, unsound and hypocrites: for doctrine Heretiques: for communion Schismaticks: All these belong to Christs Visible Body. 2 Tim. 2. 19. Rom. 11. 4.

2. True Beleevers, who are truly and inwardly such as they seem, and are called: For manners, pure and holy: for worship, sound and sincere: for doctrine, Orthodox: in communion united. All these are univocal parts of Christs Mystical Body.

Further, both these considered together, make a Visible Church. For outward Professors are the Object of the eye. Seen it is, and seen ever it shall be, who they are that call themselves Christians. But who they are that in truth and sincerity profess Christ, that truly repent, and

beleeve the Goſpel: that are of the number of the elect, and ſhall bee really ſaved, this wee ſee not. And in this reſpect wee call the Church Inviſible.

Act. 10. 34,35. Mat. 25. 31,32. Eph. 4 15,16. *a* Cor. 12. 3. & 13. *b* 1 Pet. 2. 2 *c* Joh. 6. 53,54, 55. *d* Epheſ. 4 11. 2 Pet. 3. 2,3. *e* Act. 5. 8, 9. 1 Cor. 2. 4. *f* 1 Tim. 4. 2. *g* Joel 2. 17. *h* Titus 1. 5.

3. To beleeve the Catholick Church then, is to beleeve that there is a ſociety of Chriſtians diſperſed into all quarters of the world, who are united under Chriſt their head, formalized and moved by his *a* Spirit: matriculated by Baptiſm: nouriſhed by the *b* Word and *c* Supper of the Lord: ruled and continued under *d* Biſhops and Paſtours lawfully called to theſe Offices, who ſucceed thoſe upon whom the Holy Ghoſt came down, and have the power of the *e* keyes committed to them, for adminiſtration of doctrine and diſcipline. And who are bound to *f* preach the Word, to pray with, and *g* intercede for the people, to adminiſter the Sacraments, to ordain *h* Miniſters, and to uſe the Church-Cenſures. *Mark* 16. 15, 16. *Mat.* 28. 19,20. 1 *Cor.* 4. 19,20,21. *& cap.* 5. 3, 4.

2. *Holy.*

That is the ſecond Attribute. And ſo the Church is notwithſtanding all the wrinkles and ſpots found in it; Becauſe,

Iſa. 28. 16. Epheſ. 5. 26, 27. Rev. 7. 14. 1 Pet. 2. 9. Epheſ. 2. 4.

1. The head of the Church Chriſt Jeſus is Holy, that knew no ſin, that did no ſin, and therefore the Corps united to ſuch a head may well be eſteemed Holy: ſhee hath *waſhed her Robes in the blood of the Lamb.*

2. Of the real infuſions of Holineſs, and gifts of Grace that proceeds from the Holy Spirit, which animates the parts. *Quæ partes ſunt, tribuuntur rectè toti ſecundum illam partem,* What belongs to a part only, may juſtly be attributed to the whole in reſpect to that part.

i 1 Theſ. 4. 3. Pſal. 19. 7, 8. James 1. 27. Rom. 7. 12.

3. All her adminiſtrations and powers are ordained to produce holineſs. The Religion ſhee profeſſeth is an *i* Holy Religion: the law holy, juſt and good.

4. For that actual and inherent Holineſſe, that is in the lives of the true Profeſſours. *You are waſhed,*

you

you are ſanctified, 1 Cor. 6. 11. They are born again, new creatures, a reformed people. Epheſ. 2. 4. 2 Cor. 4. 5. 1 6. 2 Pet. 1. 4.

Though then the Church cannot bee ſaid to bee ἀναμάρτητος, ſpotleſs, without ſin or holy, becauſe Original Sin, though it bee waſhed away in Baptiſm, as touching the guilt, yet in act and root remains: Yet holy ſhee may well bee ſaid to bee, having obtained the Grace of Juſtification and regeneration. 1 John 1. 8. Rom. 3. 23. Rom. 7. 17, 20, 21. Heb. 12. 1.

1. For the Holineſs of Chriſt the Head is imputed to *a* it, 1 *Cor.* 1. 30. *a* Heb. 7. 26, 27. Heb. 10. 21. to the end.

2. And ſhee again follows, endeavours, and ſtudies to be holy (though in much imperfection) by the grace of the holy Spirit, which is given to her. *Rev.* 22. 11. 1 *Joh.* 3. 3.

The influence this Article hath upon our practices.

1. *b* That wee break not into parties, factions, ſchiſms, hereſies. *b* 1 Cor. 1. 10. 1 Cor. 11. 17 Epheſ. 4. 3.

2. That wee preſerve unity, charity, and brotherly love. *Act.* 2. 46.

3. *c* That we be obedient to the Church, and thoſe that have the overſight of us, in every particular, and *National Church*. *c* Heb. 13. 17.

4. That wee follow after Holineſs, labour and contend for increaſe of grace, and all other duties of Chriſtian purity, God is our Father, the Church our Mother, both are holy, therefore wee muſt be holy children. *Levit.* 20. 7. *Gal.* 4. 26. 1 *Pet.* 1. 13. Heb. 12. 14. Phil. 3. 13. Heb. 13. 21.

2. *The Communion of Saints.*

Saints, is a word of that large extent, that it takes in them that are glorified in Heaven, and thoſe who are in ſome degree ſanctified on Earth. 1 *Cor.* 1. 2. Betwixt theſe there is a communion, which is *Communio unio*, of which the Apoſtle *Eph.* 4. 4. gives us ſeven heads, in which the communion of Saints doth conſiſt reſpectively. Act. 5. 9. Rom. 1. 7.

1. One body, meaning the myſtical body of Chriſt, the Catholick Church, to which all Saints are united. In that body then they communicate. 1 Cor. 12. 12. *ad finem capitis.*

2. One Spirit that animates them, of which all living members of the body participate. In that ſpirit they then communicate alſo. 1 *Cor.* 12. 12.

3. One hope of our calling: for all are called to the communion of Chriſt, and to eternal life. 1 *Cor.* 1. 26, 27. In the calling and end they communicate.

4. One Lord, not onely by right of Creation, but Redemption. They then communicate in all the Relation, and muſt be this Lords ſervants.

Jude 4. 5. One Faith, one and the ſame Religion, one and the ſame Profeſſion, and in this *common Faith once given to the Saints*, they communicate.

6. One Baptiſm, and in this they communicate alſo: for all were baptized in the Name of the Father, Son, and Holy Ghoſt.

7. One God, and Father: One God whom they ſerve, and one Father whoſe children they are, and in him they have a common intereſt.

Theſe are the moſt eſſential and internal Characters in which the communion of Saints doth conſiſt, but yet another more external there is, by which they may bee more evidently known to bee of this communion, and that is their outward communication, for κοινωνία which we tranſlate communion, doth often alſo ſignifie communication. *Heb.* 13. 16, *Rom.* 15. 26. 2 *Cor.* 8. 4. 2 *Cor.* 9. 13. 1 *Tim.* 6. 18. In which places to communicate is to give, impart, to diſtribute, to make another partaker of any gift, beneficence, liberality. Which for the object may have the ſoul or the body. So that the communion or rather communication of Saints reſpects a liberality both ſpiritual and corporal.

2 Tim. 4. 2, 5. 2 Tim. 3. 16, 17. 1. Spiritually wee communicate to others, when in charity and piety wee communicate to mens ſouls advice, counſel, reprehenſion, pray for them, or with them, adminiſter to them the Sacraments, uſe the cenſures of the Church: in a word any way apply unto them the means left in the Church to promote their Salvation.

2. Corporally wee do them good, when wee communicate

cate to the bodily indigencies of the poor Saints, as their neceſſities require. This done, *Act.* 2. 45. Commanded, *Rom.* 15. 26. 1 *Cor.* 16. 1, 2. 2 *Cor.* 8. 12.

The meaning therefore of this part of the Creed, is, that the Saints have in common, one God, one Chriſt, one Spirit, one Lord, one Faith, one Baptiſm, one hope: And that they communicate in all duties of charity, and piety.

The Duties from hence are,

1. *a* That wee break none of theſe bonds of Unity, and make not a Monopolie of that which is in common. *a* Epheſ. 4. 3. Heb. 10 25.

2. *b* That wee be charitable and liberal, and communicate to the neceſſities of the Saints. *b* Heb. 13. 16. Gal. 6. 10.

3. *c* That we adviſe, counſel, exhort, edifie, reprove, do every ſpiritual office one to another, that may promote any mans Salvation, as our place and vocation requires. *c* 2 Tim. 4. 2. Heb. 3. 13. *d* Eph. 6. 18. Gal. 5 13.

4. *d* That wee pray with and for one another. He that ſeparates, and hath not charity enough to joyn in prayer with other Chriſtians: or is ſo proud and malicious, that hee will not pray for other Chriſtians, nay for all men, is not of Chriſts mind, that prayed for his perſecutors. Act. 20. 36. Act. 4. 24. 1 Tim. 2 1, 2. Numb. 16. 46. Mat. 6. 14. Iſa. 53. 12. Luk. 13. 34.

5. *e* That wee praiſe God with and for one another.

6. That we imitate the Saints in Heaven, that praiſe God, and *pray in general* for the Militant Church on Earth; for it cannot be conceived, that they being united to the Saints on earth in charity, (which muſt needs bee heightned by their glorification, and the beatifical viſion) will omit this eſpecial teſtimony of charity. *e* Pſal. 111. 1. Rom. 1. 8. *Mortons appeal* 1, 2, 12. *ſect.* 1. 1 Cor. 13. Rev. 6. 10.

7. That wee pray for the conſummation of all things, when the Saints in Heaven with the Saints on Earth ſhall be made perfect. *Heb.* 11. 40. 2 *Tim.* 1. 18.

8. That wee delight in the ſociety of Saints. *Pſal.* 16. 3. and renounce all fellowſhip with ſin and ſinners, 2 *Cor.* 6. 17.

9. That wee bear one anothers burthens, infirmities. *Gal.* 6. 2. *Rejoyce with thoſe that rejoyce, weep with thoſe that weep.* Rom. 12, 15.

10. *That no man lay a ſtumbling-block, or an occaſion to fall, in his Brothers way.* Rom. 14. 13. That is, that we beware of ſcandalizing our Brother.

Remiſſion of Sins.

This Article of Remiſſion of ſins doth very aptly follow the Catholick Church, and communion of Saints, in that none ſhall have their ſins remitted, but thoſe who are in the communion of the Church. Chriſt Jeſus *ſhall ſave his people from their ſins.* Mat. 1. 21. Wee read, *Iſa.* 33. 24. of ſins to be remitted: but to whom? To them that dwell in *Her*, that is, the Church. And *Zach.* 13. 1. A prophecy there is, that *a fountain* ſhould be *opened for ſin and uncleanneſs*; but it is reſtrained to the houſe of *David*, and the inhabitants of *Jeruſalem*.

1 John 3. 4. Every ſin is a tranſgreſſion of the Law, ἀνομία. The Law was firſt broken by *Adam*, and by him ſin entred into the world, and death by ſin, *Rom.* 5. 12. And ſo death paſſed upon all men, for that all have ſinned, being in his loins, which is original ſin. This Law was, and is called the Law of *Nature*, which God firſt wrote in the heart, then in two Tables of ſtone. And of this there is made a ſecond breach by all mankinde, actually in thought, word, and deed, ſometimes weakly from infirmity, ſometimes unwittingly, from ignorance, ſometimes wilfully, out of perverſeneſs, and ſometimes preſumptuouſly, out of pride and malice. Theſe are committed againſt God, againſt man, once, or often, diſhonour or hurt more or leſs: So that from the cauſe from whence they riſe, and frequency of the Act, and the object againſt whom committed, or the wrong or damage ariſing from them, (whether a duty be omitted, or an offence committed) they receive their denomination, and are called greater and leſſer ſins. But ſins they are howſoever, being tranſgreſſions of the Law.

Numb. 15. 27, 30. Pſal. 19. 13, 14. Mat. 5. 21, 22. Iames 4. 17. Mat. 25. 42. Jo. 19. 11.

Upon this breach of the Law there ariſeth a Guilt, and upon the Guilt, an obligation to puniſhment, for *qui tenetur crimine, tenetur etiam pœnâ.* For the firſt, the crime: all men are attached, for all have ſinned, *Rom.* 3. 23. And

are

are in the ſtate of Captives, and Priſoners, and bound to anſwer for their miſdoings at the great and fearful Tribunal. Luk. 4. 18.

Non factum at this bar no man can plead, or ſhould he: the accuſer of the brethren, and his own conſcience would ariſe and plead againſt him, *and if our heart condemn us, God is greater than our heart, and knows all things.* 1 Joh. 3. 20. Hitherto then *Tenetur*, hee is held and convicted guilty.

2. But yet full ſatisfaction hee may plead, The obedience of the Son of God both active and paſſive; Active in keeping and fulfilling every tittle of the law, and paſſive in ſuffering the wrath of God due for the breach of the Law: Out of which obedience ariſeth that actual Juſtice in Chriſt, that being imputed to us, in reſpect of that relation in which wee ſtand unto Chriſt (hee and all his elect being taken for one body) God doth releaſe, acquit, and diſcharge the guilty priſoner. Rom. 4, 25. 1 Peter 2, 22, 23, 24. Iſa. 53. 5, 6. 1 Cor. 12. 12. 1 John 1. 7. 2 Cor. 1. 21.

For upon this plea the Judge is pleaſed to remove out of his Court of Juſtice, and ſit down in his Seat of Mercy, and there pronounce a ſentence of Abſolution, inſtead of the ſentence of condemnation, acknowledging the plea to bee juſt, which the faithful and penitent ſinner puts in: *viz.* That his onely Son *blotted out the hand-writing of ordinances that was againſt us*, which was contrary to us, and took it out of the way, nailing it to his Croſſe. *Col.* 2. 14.

1. Hee ſate down, I ſay, in the Court of Mercy, when hee pronounced this ſentence of Abſolution or Remiſſion, becauſe it proceeded δωρεὰν, freely: freely from his grace. *Rom.* 3. 24. Now δωρεὰν ſignifies ſuch a gift or grace, *quæ cauſam juris antecedentem non habet.* Thus it is uſed, *Pſal.* 34. 19. And in this ſenſe applied to Chriſt. *John* 15. 25. ἐμίσησάν με δωρεὰν, They hated mee without a cauſe.

And what cauſe did we give God to love us, or Chriſt to dye for us? what reaſon could there bee on our part, of Gods εὐδοκίας, good pleaſure, or his ſons φιλανθρωπίας love to mankind? We are all ſuch as St. *Paul* deſcribes us, *Rom.* 5.

With-

5. *Without ſtrength, ungodly, ſinners, enemies*; and doth not God commend his love, that while we were ſuch, Chriſt died for us? *verſ.* 8. It is then *of grace and mercy* Chriſt is given to us. *Epheſ.* 2. 4, 5.

2. Beſides it was another part of grace and mercy to accept of the ſatisfaction of another perſon for us, to puniſh him, and let us goe. In common juſtice *the ſoul that ſins muſt die*, but here the ſoul that ſins is ſet at libertie, and the perſon that never ſinned is put to death.

Ezech. 18.

Conſider then the caſe betwixt the perſon of the Father, and the Son, and no man dare call it a free Remiſſion, for the purchaſe was deare, and the price ineſtimable: But whatſoever it coſt Chriſt, it coſt us nothing, and ſo it is freely of grace from Chriſt.

2. And to us it is freely grace from God the Father to a ſentence, I ſaid, from his mercy ſeate, not becauſe he acquits us, and remits our ſin without a full ſatisfaction to his juſtice, or accepts that for perfect righteouſnes, which is not perfect; but becauſe when he might have exacted the uttermoſt farthing of us, the principal debters, he recieves the full at the hands of a Surety, and that Suretie his own dear Son, who had never offended or diſpleaſed him, *Mat.* 3. 17.

Iſa. 53. 6.
Heb. 10. 14.
1 Joh. 2. 1, 2.

But here it muſt not be forgotten, that upon the pronouncing this gracious ſentence of Abſolution and Remiſſion, he covenants with all that he abſolves for new Obedience, that they *ſerve him in Righteouſneſs and Holineſs.* Luke 1. 71. That they become *new creatures, put off the old man, and put on the new*: Deny *ungodlineſs and worldly luſts*, and live *righteouſly, and ſoberly, and godlily in this preſent world.* This we call ſanctification which muſt inhere in us, and be perfect though not in degrees, yet in parts, which he hath promiſed to accept, and will remit the imperfection for Chriſts ſake.

Rom. 6.
Epheſ. 4. 22, 23, 24.
Titus 2. 12.
2 Cor. 4. 16.
1 Cor. 13. 12. 11.
Epheſ. 4. 14.
2 Pet. 2. 2.
Heb. 8. 12.

Remiſſion then of ſin imports two things.

1. A freedome and diſcharge from the law of ſin.
2. A freedome and diſcharge from the law of death.

For

For in ſin there is, as appears, *Rom.* 8. 2. 2 double Law or Power. 1. A Law *dominandi* of domineering. 2. A Law *damnandi* of condemning. But to thoſe who are in Chriſt, both theſe Laws are made void, made null, and quite abrogated.

1. The Law of ſin, by which it commands and domineers, is caſheired, for no regenerate man obeyes it in the luſt thereof. Rom. 13. 14. Gal. 5. 16. 1 Peter 2. 11.

2. The Law of death, by which ſin damned and condemned, is now of none effect, for by Chriſt the ſting of death is taken out. Both which the Apoſtle punctually and comfortably hath thus expreſſed. *Rom.* 8. 1, 2. *There is no condemnation to thoſe which are in Chriſt Jeſus, who live not after the fleſh, but after the Spirit. For the Law of the Spirit of life which is in Chriſt, hath freed them from the Law of ſin and death. And upon it hee ſings his* ἐπινίκιον, or ſong of Triumph, *verſ.* 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth. Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo makes interceſſion for us.* 1 Cor. 15. 55.

To beleeve then the Remiſſion of ſins, is to beleeve thoſe two great fundamental doctrines of Juſtification and Sanctification. Which in brief is this,

1. That God graciouſly and freely, without any merit or deſert on our part, gave his Son to dye for the world. Rom. 3. 24.

2. That for his meritorious death and paſſion hee remits the fault, abſolves from the guilt, and acquits from puniſhment all penitent, and beleeving ſinners. 2 Cor. 5. 19. Act. 2. 38. 2 Cor. 5. 21.

3. That imputing to them the obedience of his own ſon and his righteouſneſs, accounts them juſt in his ſight. Phil. 3. 9.

4. That all who are juſtified, and thus acquitted, have holineſs in ſome degree according to the condition of this life inherent in them. Which, though it cannot wholly diſcharge from ſin, yet it frees from the dominion of ſin, ſo that no juſtified perſon yeelds himſelf a ſlave and a vaſſal to ſin, but reſiſts its commands, mortifies, crucifies it, and makes it dye daily. Hee that hath this hope, purifies himſelf. 1 *John* 3. 3. 2 Cor. 7. 1. Rom 8. 5, 6. Col. 3. 3, 5. Rom. 6. 5, 6. 2 Cor. 5. 17.

2 Cor. 5. 18. And that of this Article wee might have the greater ſecurity; God hath committed to his Miniſters the word of Reconciliation, to effect which, all, that he hath left in their hand and power, eſpecially tends.

1. His word hee hath committed unto them, and that hath a cleanſing power. *Now you are clean, by the Word*
John 15. 3. *I have ſpoken unto you.* Preach they muſt, and the main part of their Doctrine is Repentance, and Remiſſion of ſin, *Luke* 24. 47.

2. They are to pray *ex officio*, and one part of their prayer is interceſſion, To ſtand betwixt the Temple and
Numb. 16. 46. Altar, and cry, *Spare thy people, O Lord, ſpare thy people.*
Numb. 25. 11. Joel. 2. 17. *Aaron, Phinehaz,* ſtood in the gap, and made
Pſal. 106. 30. atonement: and the Presbyters are to bee called to pray over the ſick perſon, that the ſin hee hath committed, may bee forgiven. *Jam.* 5. 14.

3. Come to the Sacraments, of which they are the Miniſters, Two they are, and both have Remiſſion of ſins annexed to them, that is the Grace aſſured by theſe ſeals. *Go and baptize all Nations for Remiſſion of ſins,* that's the pro-
Act. 2. 38. miſe made to Baptiſm: *This is my blood of the New Teſta-*
Mat. 26. 28. *ment ſhed for you, and for many, for the Remiſſion of ſins*: that's the Grace of the Euchariſt.

4. Laſtly, to the Prieſts hand hee hath delivered a key and the uſe of it is for the detention and remiſſion of ſin, *Whoſe ſins you remit, they are remitted.* Joh. 20. 23.

Caſt but up all this, and you ſhall ſee to what it will amount. The total will ſet forth unto us the infinite Juſtice and Mercy of God about ſin. His Juſtice that would not pardon a ſinner without ſatisfaction firſt made. His Mercy and Readineſs yet to grant a pardon, that hee would give his Son to purchaſe a Remiſſion for us; And that to paſs over the ſecurity to us, hee hath left us his word to publiſh his will about it, inſtituted Sacraments to ſeal it, ordained us Prieſts, and left keyes in their hands, to adminiſter it. That ſo by the words dropt from their lips, by the prayers offered by their devout and charitable hearts, by the Sacraments conſecrated by their hands, by the

the keyes left in their office, the full pardon and remiſſion of ſin might bee made known, obtained, ſealed and delivered over to ſinners.

The Practical part of this Article.

1. To bee thankful to God for our pardon. Rom 7.24, 25.

2. To give him the ſole glory of the purchaſe: acknowledging it to bee his meer mercy to ſend his Son for that end. Rev. 5 8,9,10.

3. Never to forget this mercy, that would while wee were yet ſinners, offer us pardon and grace. Pſal. 137. 5.6. Rom. 5.10,11.

4. To ſet our ſelves ſeriouſly to perform the condition, on which remiſſion is promiſed and purchaſed for us, without which our pardon can never bee ſecured to us. Rev. 2. 5. Act. 13. 48.

5. To continue in good hope, and never deſpair, that if wee do our part, God will not fail to do his. John 14. 1, 2.

6. To pray to God daily for Mercy, and Remiſſion. Matth. 6. 12.

7. Highly to eſteem all thoſe waies and means, which God hath ordained in his Church to convey this pardon and remiſſion to us. Phil 2. 29. Phil 4. 8. Mat. 13 44,45, 46.

I beleeve the *Reſurrection of the Body.*

Reſurrectio mortuorum, fiducia Chriſtianorum. The Reſurrection of the dead was the hope of the Fathers, and is the expectation of Chriſtians: *for if the dead riſe not, wee are of all men moſt miſerable, our Faith is vain, our preaching is vain.* Tertul. 1 Cor. 15. 17, 18, 19.

Wee in this Article then confeſs, that there ſhall bee a future reſtauration, or riſing again of this ſame fleſh of ours out of the grave, which being arreſted by death, was laid up in that priſon; ſo that all the dead are priſoners of hope, that a day of delivery will come, when their bodies, ſecured in their tombs, ſhall be ſet free from this bondage of corruption.

1. The time when this ſhall bee done is at the laſt day, when the Lord himſelf *ſhall deſcend from Heaven with a ſhout, and with the voice of the Archangel, and with the Trumpet of God, and the dead in Chriſt ſhall riſe firſt.* 1 Theſ. 4. 4, 16.

2. This is an Act of power, for it ſhall bee done by the power of God, and of Chriſt.

1. As it proceeds from the power of God, ſo it ſhall have its effect upon all men, good and bad alike, for all muſt *appear, and receive according to what they have done in their body, whether good or bad.* Ezek. 37. The dry bones came again together, and lived again, but it was the power of Gods Spirit that did it; and the Apoſtle making mention of this act, *Phil.* 3. 21. referrs it meerly to this cauſe. God ſhall do by that ἐνέργεια, that mighty working whereby he is able to ſubdue all things to himſelf.

2. But as it proceeds from Chriſt, or the Spirit of Chriſt: ſo it ſhall have its effect upon the body of the Saints only. They are in Chriſt, as in their head, and the Spirit of Chriſt is in them, as members of his body, and by this power they ſhall riſe and live. This is that the Apoſtle teacheth, *Rom.* 8. 12. *If the Spirit of him, who raiſed up Jeſus from the dead dwell in you, he alſo ſhall quicken your mortal bodies.* Obſerve, that the Apoſtle ſaith, ſhall raiſe, for the wicked, nill they, will they, ſhall be raiſed, but not by the Spirit of God that dwells in them: It is an act of meer Power, not of Grace; But of thoſe in whom the Spirit of Chriſt dwells, he ſpeaks otherwiſe. Their mortal bodies ſhall be quickened. There needs onely ſome power to ſtir, and excite the vital part; which, though dull and ſluggiſh, yet remains in them, as it is in trees that have their ſap in the root in the depth of winter, and being quickened, warmed by the heat of the Sun in the Spring, becomes active, and ſhoots up into the branches: So alſo this ſeed or principle of life that dwells in the bodies of the Saints, even when they lye in the heart of the earth, being called up by the power of God, ſhall kindly and ſweetly diſpoſe them toward their reſurrection. Whereas then all may be ſaid properly to bee raiſed, the Saints in a peculiar ſenſe are ſaid to bee quickened, as having a kinde of Energy preſerved in their mortal bodies by the Spirit of Jeſus. Quickening being the reduction of that to life, that hath life in it.

1 Cor. 15. 45.

3. And

3. And as it is an Act of power, and muſt be, for *a privatione totali ad habitum non datur regreſſus*: ſo it is an act of Juſtice alſo, that the ſame body ariſe, and no other, that ſo that individual body which is a Co-partner in ſin, may be puniſhed, and that which doth partake in righteous actions and ſufferings, may be rewarded.

The ſame body, I ſay, ſhall ariſe. The ſame for ſubſtance, but not for qualities, for freed it ſhall be not only from ſin, but from all defects, *ad naturam non ad injuriam reddimur*. Diſeaſes, blindneſs, lameneſs, mutilation, &c. ſhall be taken away; and moſt likely it is, that man ſhall be reſtored to that integrity and perfection, in which the body of *Adam* was firſt created.

Job 19. 1 Cor. 15. *Tertull.*

4. In one word it ſhall be a *Spiritual body*, 1 *Cor.* 15.43. not moved by a natural principle, but by the Spirit of God, which ſpiritually conſiſts in this, as Divines have taught.

Pet. Mart. in Reg. 2. cap. 8. & Scholaſt.

1. Immortality. Death ſhall be no more. *This mortal muſt put on immortality*, 1 *Cor.* 15.53. and of this the reaſon given is this, when reward and puniſhment is eternal, the ſubject of theſe muſt bee eternal and perpetual alſo.

2. Glory, ſplendour, brightneſs, or clarity. They *ſhall ſhine as the Sun*, *Mat.* 13.43. Bee like our Saviours body, *Phil.* 3. 21. *Hee ſhall change our vile body, that it may be like his glorious body*, and what the quality of that is, was ſhewed in his Transfiguration, when *his face did ſhine as the Sun, and his raiment was white as the light*, Mat. 17. 2.

3. Agility, nimbleneſs, quickneſs. No motion quicker. *They ſhall follow the Lamb whereſoever hee goeth*, which motion in him being very ſpeedy, the motion of their bodies muſt needs bee very ſpeedy alſo, ſo that no gravity or ponderoſity of the fleſh ſhall bee able to retard them. In the book of *Wiſdome*, it is thus expreſſed. *Wiſd.* 3. 7. *They ſhall run to and fro, as ſparks among the ſtubble.* From Chriſts Body when hee walked on the waters, and when hee did aſcend to Heaven, as it is conceived, all heavineſs was removed, as it ſhall bee in the Saints of God at the laſt day, when they ſhall meet the Lord in the Aire.

Rev. 14 4.

1 Theſ. 4 17.

1 Cor. 15. 42, 43, 44. 4. Impassibility, nor cold, nor heat, nor diseases, nor griefs, nor passions, shall molest them, or disturb them. *It is sown in corruption, it is raised in incorruption.* As for those passions and senses, which perfect the nature of man, and helps it, no way hurt it: These shall remain after the resurrection, but so ordered and regulated, that man from them shall receive no prejudice.

5. Subtilty, which is not so to bee understood, as if the bodies of the Saints should be turned into an airy body, but all grossenes and feculency shall bee transparent as the Sun, and shall as near come unto the nature of a Spirit, as it is possible for a body; *It is sown a natural, but it shall be raised a spiritual body.* 1 Cor. 15. 43.

The Practical part.

2 Cor. 6. 16, 17. 1 Cor. 3. 16, 17. 1. To keep our bodies in a rising condition, not polluting these Temples of the Holy Ghost, with sloth, drunkenness, lust, or spot of sin, but in all purity, and sobriety to prepare them for this heavenly condition, which wee expect.

1 Cor. 9. 27. 2. That since they shall bee spiritual, wee inure them to the directions of the Spirit, and make them tame, and tractable to comply with it.

3. That wee comfort our selves in our death, and in the departure of our friends, with what is written. *Job* 19. 25. 1 *Thes.* 4. from 13. to the end.

4. That wee suffer patiently even to death, for if *we suffer with*, and for *him*, wee *shall reign with him.* Rom. 8. 17. Job 49. 27.

Rev. 22. 20. Heb. 11. 40. 5. That wee pray to God for the consummation of all things, that they, whose souls are at rest, may have their bodies joyned to their souls, that they with us, and wee with them may be perfect.

1 Thes. 3. 6, 13. 6. That wee bee thankful to God for his revelation and promise, which was unknown to the Heathen, and being preached unto them, seemed ridiculous. *Acts* 17. 18. and 32.

And

And the life everlaſting.

All, good and bad muſt receive their bodies again, and riſe: But the condition of good and bad is not the ſame. For *they that have done evill, ſhall riſe to the reſurrection of judgement*, or damnation: But *they that have done good, unto the reſurrection of life.* Joh. 5. 24, 25, 29. Rev. 20. 12, 13.

In this clauſe is ſet forth unto us the happy ſtate of thoſe that dye in the Lord, who after this life, ſhall have everlaſting life.

Our life in this world is foured with two conditions. 1. It is ſhort, momentany, finite. 2. It is full of miſery, trouble, ſorrow, care, anxiety: ſo that it cannot be rightly called *vita vitalis*, becauſe *non eſt vivere, ſed valere vita.* Upon which ground wee call the life of damned ſpirits a death. Becauſe though they live, and live for ever, yet they live not well, they live in pain and ſorrow. That life which is reſerved for Gods ſervants, is free from both theſe inconveniences.

1. For it is everlaſting, an infinite, endleſs eſtate, and then, nor ſhort, nor momentany, *Joh.* 3. 16. *Joh.* 5. 11. 1 *Pet.* 1. 4. Mat. 25 20. Rev. 14. 13. Pſal. 16. 11. Pſal. 17. 15.

2. And it is properly a life, a life of joy, a life of reſt, content, peace, bliſs, felicity. Mat. 5.

And this felicity is in Scripture ſet out unto us two waies.

1. Negatively, or privatively, *Rev.* 7. 16. They ſhall hunger and thirſt no more, neither ſhall the Sun give light to them, or any heat, *Rev.* 21. 4. *God ſhall wipe all tears from their eyes*, and there ſhall be no more death, nor ſorrow, nor crying, nor pain. *No more curſe*, Rev. 22. 3. *No night then, verſ.* 5. Any thing that might abate, allay, or retard their happineſs, ſhall bee removed. ἀφαιρέσει, *By removing of evil.*

2. Affirmatively or poſitively, which felicity is of two kinds. θέσει, *By poſition or ſetling us in all good.*

1. Eſſential, that conſiſts in the viſion of God, 1 *Cor.* 13. 12. who being the fountain of perfecti-

on,

on, muſt neceſſarily from him receive all perfection.

1 Cor. 2. 9. Iſa. 64. 4. 2. Acceſſory, joy, ſecurity, reſt, honour, and thoſe happineſſes before mentioned, to glorified bodies. In a word, that which *eye hath not ſeen, nor ear hath heard, neither hath it entred into the heart of man to conceive*, that God hath prepared for them that love him.

The Practical Part.

2 Cor. 5. Phil. 3. Rom. 8. 18. 1. That wee weigh and ponder theſe two eſtates together, this life, and that wee hope for in Heaven: the ſhortneſs of this, and the continuance of that: the trouble of this, and the reſt in that: And therefore wee never forfeit that eternal bliſs, or incur the danger of eternal woe, for any tranſitory joy, honour, gain, eaſe: No not to enjoy Heb. 12. 1, 2. that happineſs, wee refuſe not the Croſs it ſelf.

2. *Momentum eſt hoc unde pendet Æternitas.* True it is, that this life is but a moment, but yet ſuch a moment, that our eternal well-being receives its riſe and firſt motion from it. *This day*, ſaith our Saviour to *Zacheus*, *is ſalvation come to this houſe.* This day, *i. e.* that very day, Luke 19. 9. Joh. 5. 24. when *Zacheus* became a convert. Wiſdome then it will bee ſo to improve every moment of this preſent life, that it may bee a foundation for eternity.

The end of the Explication of the CREED.

THE

The Second Part
OF THE
CHURCH-CATECHISM,
THE
TEN COMMANDEMENTS.

And the Expoſition of them;

In which is taught the Duty of Obedience to God, and to Man.

YOu ſay your Godfathers and Godmothers did promiſe for you in your Baptiſm, that you ſhould keep Gods Commandements.

Tell mee how many there be?

Anſw. *Ten.* Which for this reaſon is called the Decalogue, or ten words. And the breviate of theſe ten in the Goſpel is Love. *Thou ſhalt love the Lord thy God, and thy neighbour as thy ſelf.* Luke 10.27. *Love* is a debt, and it *is the fulfilling of the Law.* Rom. 13.8,10.

This Law is ſometimes called the Law of Nature, ſometimes the Moral Law, and ſometimes the Law of *Moſes.*

1. It is called the Law of Nature, becauſe the good or evil actions commanded or prohibited in it may bee reſolved Rom. 2.14,15.

Because every precept is agreeable to Naturall reason.

solved into some dictates, or principles of natural reason, imprinted in mans heart at the Creation.

Dr. Francist. White, de Sab. pag. 29,30.

1. The commands of the first Table require Fidelity, Reverence, Honour, Worship to be rendred to the Almighty God: and they forbid Idolatry, Superstition, Blasphemy, Prophaneness. Now all these duties are grounded, and may bee resolved into some dictates and principles of reason, and therefore wee may well call the Law, that regulateth these actions, Natural.

For because the true and ever-living God, is the supreme Lord and Governour of the whole world, and of man in particular; and because man hath his being, his power, his preservation, his well-being and happiness from him: And further yet, because man is in such manner subject to God, as that this great Lord and King hath absolute power over him, so that hee can save and destroy him, reward and punish him, according to his own will and good pleasure:

Upon these grounds and reasons it is most just, safe and beneficial, according to the Rule of Natural understanding, that man, being Gods creature, subject, servant: do render unto his supreme Lord, Protector, Creatour, Governour: fidelity, service, fear, reverence, obedience, love.

2. The duties of the second Table are as easily resolved into principles drawn from Nature and Reason, which is this, Do as you would bee done by. Being a Superiour, you expect to bee honoured, not dishonoured. Therefore honour, and do not dishonour a Superiour. Wronged no man would be, in his life, in his wife, in his goods, or good name; therefore in these, saith Reason, Wrong not another. Covet not thy neighbours wife, goods, &c. because thou thy self art offended, if another man should covet thine. Evident then it is, *Eadem Dei & naturæ vox*, that the voice of God and nature in these things is the same, *Rom.* 2. 14.

2. It is called the Moral Law, because it belongs *ad mores*, being a just Rule or measure imposed by God, directing and binding to the obedience of things holy, honest and

and juſt, *Rom.*7. 12. It teacheth us to live *righteouſly, ſoberly, godlily in this preſent world*, and to avoid all ill manners that are contrary to theſe.

3. It is called the Law of *Moſes*, becauſe that *Moſes*, after the firſt Tables, in which they were written by Gods own finger, were broken by him, *Exod.* 32. 19. they were by Gods command by *Moſes* written again, and by him delivered to the children of *Iſrael*, for a perpetual and a ſtanding Law. Exod. 34. 27, 28.

To be a perpetual and a ſtanding Law, I ſay: For though by Chriſt the curſe and malediction were taken away: for it hath no *power to condemn thoſe who are in Chriſt*, Rom. 3. 19. and 8. 1. and 33. Yet the obligation yet remains; for Chriſt *came not to deſtroy the Law, but to fulfil it*, Mat. 5. 17. and in the ſame Chapter impoſeth it. *But I ſay unto you, &c.* And the Apoſtles eſtabliſh the Law, 1 *John* 2. 4. *Rom.* 12. 7, 14. and 3. 31. and urge the Law, as a Rule for good and evil. 1 *Cor.*9. 9. *Epheſ.* 6. 1. 1 *Cor.* 14. 21. *Jam.*2. 8, 9, 11.

Queſt. *What then doſt thou chiefly learn out of this Law, or in theſe ten Commandements.*

Anſw. I learn two things.

1. *My duty towards God.*
2. *My duty towards my neighbour.*

Queſt. *How many Commandements teach you, your Duty to God?*

Anſw. The four firſt Commandements, ſo that this firſt part of the Law ſeems to mee not unlike the River that went out of *Eden* to water Paradiſe, and from thence it was parted, and became into four heads.

1. The firſt teacheth us the duty wee are to perform to God inwardly. From the heart to acknowledge him for God, our God, and to bee but one God.
2. The ſecond ſets us a Rule for our outward religious adoration, that wee fall down before him, and him alone as God. And abhorre the Adoration of all Idols and Images.
3. The third directs our Tongue and Speech, that

we acknowledge his Name to be holy and reverend, and therefore take it not into our mouths in vain.

4. The fourth commands us to set out a sufficient and convenient time to his service, especially to observe that day that is appointed to that purpose.

And the manner how these duties are to bee performed, are, with all the heart, all the soul, all the strength. *Luke* 10. 27. With the heart, that is, freely and cordially, not out of coaction, or compulsion: with the soul, that is, understandingly not ignorantly, and out of custome; with strength, that is, so far as wee can, not lazily, remissely, coldly. Lastly, with all these, for God will have all, or none at all, hee will admit of no co-partner, or corrival in his service.

Quest. *How many Commandements teach you your duty to your Neighbour? that is, to any one that bears the face of a man?*

Answ. The six last, called the second Table.

This neighbour is either a
- Superiour, and your Duty to him, is enjoyned in the fifth Command. *Honour thy Father and Mother.*
- Inferiour or equal; and he may not be wrong'd,
  1. In his own person. Com. 6.
  2. In his wives person. Com. 7.
  3. In his goods. Com. 8.
  4. In his good Name. Com. 9.
  5. In purpose or intent, motion, or design. Com. 10.

But before we come to interpret every one of these Laws in particular, some general Rules are necessary to be set down, which being understood and remembred, will give great light and ease to the interpretation of the whole; and they are these.

1. Such as the Law-giver is, such is his Law: but hee is a Spirit, and therefore the Law is spiritual, and reacheth unto the powers of the soul, and chargeth the hearts and thoughts

Joh. 5. 23, 24. Mat. 22. 37.

thoughts with obedience, as well as the outward man. Humane Laws binde the hand and tongue: the Divine, the heart. It chargeth the underſtanding to know every duty, the memory to retain every duty, the will to chuſe the better, and leave the worſe, the affections to love what God loves, and hate what hee hates. Joh. 19. 7. Heb. 10. 16.

2. *Nullum præceptum conſiſtit in indiviſibili.* A great latitude then every precept hath, and though brief in words, is very large in Contents, far more being commanded, or forbid, than is named. For the extenſion of any command, obſerve

1. That every command is both affirmative and negative: under the affirmative, all duties that can be reduced to that *Præcept* are commanded, and all the breaches forbidden: and under the negative all the breaches are forbidden, and all the contrary duties commanded. Mat. 5. 21, &c. Mat. 4. 10. Ephel. 4. 31, 32.

2. In any precept, whenſoever a duty or a ſin is commanded or forbidden, all the degrees of that ſin or duty, all the cauſes, antecedents, conſequents, circumſtances, occaſions, provocations, furtherances, are commanded or forbidden alſo. 1 Theſ. 5. 22. Mat. 25. 27, 30.

3. That every Commandement is to receive interpretation from the end. For, *Finis dat amabilitatem, menſuram, ordinem medio*, The end ſtirs up love, ſets a meaſure and order to the means; as, *Thou ſhalt not kill*; The end is for the preſervation of mans life, and the reſtraint of cruelty. Here then a man is bound to fly whatſoever ſhall hurt, and to do whatſoever may preſerve the life of man: and the like is to be ſaid of the reſt.

3. That the Negative binde, *ſemper & ad ſemper*, i. e. they oblige perpetually, and may upon no occaſion, and at no time be diſpenſed with: as, *Thou ſhalt not kill, Thou ſhalt not ſteal*, &c. Alwaies, and in all places binde: for they are acts of ſin, and cannot in any time or place bee well done. But the Affirmative binde not *ad ſemper*, to all times: but are to bee performed readily, and with a willing mind at all hours and ſeaſons, when matter and circumſtances require them to bee done. Thus thoſe com-

1 Thes. 5. 17. Phil. 4. 4. mands are to be understood, *Pray alwaies, Give thanks alwaies, Rejoyce in the Lord alwaies*, &c. that is, habitually, or in a ready disposition of mind and will, not absolutely alwaies. For there is a time to labour, as well as to pray, and a time when God *will have mercy; and not sacrifice.*

Mat. 9. 13. Hos. 6. 6. 4. That most of the commands are given in a Negative form, to put us in mind of our inclination to ill, that ought very greatly to be restrained, and first rooted out, before wee can be capable to do good, *Cease from evil first, then learn to do good.*

Isa. 1. 16, 17. 5. That they are given in the second person singular. *Thou* shalt have no other Gods, &c. that no man shift off the command from himself, as if it concerned him not. For 'tis an usual put-off, That which is spoken to all, is esteemed as spoken to none.

6. That they are given in the future tense, as being not onely given to them who then lived, but to all succeeding Generations.

Deut. 6. 7. 7. That the five first have reasons added to them is 1. That we may know that our own reason is much darkned and must be quickned before wee shall do our duty cordially to God and our superiours. 2. That we know that God puts nothing upon us, but what is reasonable, and such, as if wee hearken to reason, we shall judge fit to be done. 3. That these reasons drawn from rewards and punishments, are most powerful.

8. But among all reasons, that prefixed in the preface, *I am the Lord thy God*, &c, must needs be most efficacious, and of largest influence. For he that shall truly lay that to heart, that it is God, his God that commands, cannot chuse but be ready to obey.

The Preface to the Commandements.

Catech. The same which the Lord spake in the 20th. chapter of *Exodus*, saying: *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bandage.*

By this preface.

1. There

1. There is firſt a terrour ſtricken into us, that we take heed to what follows. For theſe are not the words of a mortal man, but of the eternal God. The ſame, the very ſelf ſame, which *Jehovah* ſpake in lightning, and thunder, and the voice of a trumpet drowning that thunder, upon Mount *Sinai*, when the ſmoke aſcended, the fire flamed, and the mountain trembled, and all the glory of Heaven was turned into terrour. God, by publiſhing his Law in this manner, would have all, to whom it was given, know, that they have not to deal with an impotent Law-giver, that can more eaſily command than puniſh; but with ſuch a Potentate that can command Heaven, Earth, Fire, Aire, in revenge of the breach of his Law, for the breach of this, hee will call all men to an account: and if hee were ſo terrible in proclaiming, how fearful will his preſence be, when he comes as a Judge to call for an account of this Law? That day will be full of horrour to all rebels. *Heb.* 12. 18, &c. Exod. 19. 20.

2. A ground laid for obedience, in the following words, in which conſider,

1. That he is the Lord, *Jehovah ὁ ὤν*. A Lord abſolute and independent, one of himſelf, all other things being from him in Creation, Direction, Preſervation. At all times, in all places a munificent, bountiful Lord. A Lord that had power and authority enough to make a Law. Such a Lord then ought to bee heard, when hee ſpeaks to his ſervants, and they are to obey him.

2. If this reaſon from his greatneſs move not, then hee labours to gain their and our attention and good will from his goodneſs; that this great Lord, was their God, *I am the Lord thy God*, Thy God by covenant with *Abraham*. 2. Thy God by propriety. The Nations had every one their Gods and Idols, but hee was the God of *Iſrael*, and whom ſhould a people hear ſpeak, but their God?

3. Laſtly to gain attention, hee puts them in mind, how lately hee brought them out of *Egypt*, a *houſe of bondage*. And theſe reaſons are as powerful to move us to be obedient to this Law, as they could be to *Iſrael*. For he

is

is our Lord, as he was theirs, and then wee being his servants, must hear him speak, and obey him. Hee is our good God that hath made a Covenant with us before many Nations of the Earth, why then should wee not observe his Statutes, and keep his Laws? The delivery indeed from *Pharaoh*, and the *Ægyptian-bondage* literally concerns *Israel*,
Col. 1. 13. but hee hath bestowed upon us a greater favour, sent us a more beneficial deliverance, having *translated us out of the*
Luke 1. 79. *Kingdome of darknes, into the Kingdome of his dear Son*, and enlightened us *that sate in darknes, and in the shadow of death*. A benefit that ought never to bee forgotten, and never to be requited with disobedience and rebellion to his Laws.

Ægypt signifies darkness, and may aptly bee a type of sin, which is a work of darkness. 1. Either because it is committed against God who is light, by the suggestion of the Prince of darkness. 2. Or because too often committed in the dark. *They that sleep, sleep in the night, and they who are drunk, are drunk in the night.* 1 Thes. 5. 7.

Mat. 25. 30. 3. Or else because it deserves to be punished with eternal darkness.

The Devil is too like *Pharaoh*, that hath alwaies sought to kill the male-children of Christianity in the birth: of which purpose when hee failed, he loaded the backs of the Primitive Christians with rods, and hard tasks, never ceasing till hee pursued them to death. From which when it pleased God to deliver his people, and give them rest, then hee sets upon them with another stratagem, and la-
2 Cor. 13. 14. bours to bring them under again by transforming himself into an Angel of light: so that if possible by any means he may make them his Captives, and Bond-slaves to sin.

But from this Darkness, from this Tyrant, from this Slavery the Lord our God hath delivered us. And our
2 Tim. 2. 26. deliverance exceeds that of *Israel* in 3 respects. 1. Theirs was from the captivity of their bodies: ours from the bondage of our souls. 2. Theirs from *Ægypt* onely, and the tyranny of man: ours from hell, and the tyranny of the De-
1 Pet. 1. 18, 19. vil. 3. They were redeemed by strength of arm, by signs, and wonders, without any price at all: but hee bought and paid

paid for us with his own blood: *Juſtitiæ opus erat, non potentiæ.* It was a work of Juſtice rather than Power.

As therefore our deliverance was greater, the benefit greater, and the means by which it was done more miraculous: ſo it ſhould caſt upon us a ſtronger obligation to hear and do whatſoever our Lord God ſhall command us.

And now hearken to what hee commands.

The firſt Commandement.

Thou ſhalt have no other Gods before mee.

At this time, when *Iſrael* came out of *Ægypt*, all Nations had corrupted their waies before God, and though Atheiſm had not prevailed, nor doth yet, over any whole Nation. For *nulla gens tam barbara, &c.* there never was any Nation ſo barbarous, which did not acknowledge, and worſhip ſome God or other; yet among the *Chaldeans*, *Philiſtims*, *Ægyptians*, their Gods were multiplied, and were according to the number of their Cities: at laſt the number of the Heathen Gods grew ſo great, that *Varro* reckons up 30000. That then the *Iſraelites*, or Gods people, for the future, ſhould not chuſe and adore any ſtrange Gods: It pleaſed the God of Heaven to give this ſtrait charge, *Thou ſhalt have no other Gods before mee.* *Cic. de natura Deorum.*

From the end, it muſt receive its interpretation. And the end is, that God alone over his people bear rule, and wholly injoy his authority. And to effect this end, hee commandeth all impiety, and all falſe opinions, concerning his Deity, to be far removed from us: and hee enjoyneth himſelf to be worſhipped and adored by us in the true practice of godlineſs.

Commanded we are here,

1. To have a God: In that is Religion.
2. To content our ſelves with one God, and no more: In that is Unity.
3. To have the true God for our God, and no other: In this is Truth. So that God commands us here

to bee Religious, and to embrace one true Religion.

1 Cor. 13. The chief Acts of which are reduced to theſe heads, { Faith, Hope, Love.

1. Faith, by which we know, aſſent, and truſt to God. Infidelity, ignorance, doubting, errour, hereſie, apoſtacy, are enemies to faith.

2. Hope is an expectation of thoſe things which God hath promiſed. Deſpair, impatience, murmuring, and preſumption are inconſiſtent with hope.

3. Love is an affection that ariſeth from the goodneſs of God. And the oppoſites to it are, The love of the world, the love of a mans ſelf, prophaneneſs, ſuperſtition, baſe and ſervile fear.

The Duties then of this Commandement are in reſpect of

1. *Faith.*

a Jer. 9. 24. Hoſ. 13. 4. Pſal. 143. 8. *b* Prov. 1. 4, 7, 23, 29.

1. *a* To know God, for if we know not God, we neither can beleeve in him, hope for any thing from him, nor love nor worſhip him, &c. Take away knowledge, and take away all *b*.

2. That wee know God, as he hath revealed himſelf in his word, and his works, *Joh.* 17. 3. To acknowledge him to be ſuch a God in his eſſence, in his attributes, in his perſons, as the Scriptures have taught us.

c 2 Chron. 20. 20. Iſa. 26. 12. *d* Hab. 3. 16. Pſal. 4. 4. Pſ. 22 4, 5, 8, 9. *e* Amos 3. 8. Epheſ. 4. 14. *f* Zeph. 3. 12. Iſa. 38. 21. *g* Mar. 4. 4. Rom. 4. 21. Heb. 6. 18.

3. *c* To beleeve all his Revelations, to adhere to his promiſes, to ſtand in aw of his *d* judgements, and to tremble at his *e* threats, and to obey his directions.

4. *f* To put our whole confidence in him, and continually to depend upon him and his providence.

5. *g* To proceed toward our lawful ends, by ſuch means as hee hath appointed.

And theſe are the main acts of Faith, which is grounded eſpecially on Gods Veracity, Omnipotency.

2. Hope

2. *Hope.*

6. *a* That with patience we ſubmit to the will of God in all things, *Mat.* 6. 10.
7. *b* That with alacrity wee undergo afflictions, and do not fret our ſelves and murmur under the croſſe. *Iſa.* 30. 15.
8. *c.* That we ſeek not revenge, but commit our cauſe to him that judgeth righteouſly.
9. *d* That wee joy and delight in God. *Heb.* 3.6. 1 *Pet.* 1. 3, 6.

And theſe are the main Acts of hope, which is grounded on Gods Mercy and Truth, Immutability, Juſtice.

3. *Charity or Love.*

10. *a* That we love God above all things, and for himſelf. *Deut.* 6. 5. & 10. 12.
11. *b* That we obey him, and fear him, and be zealous for him.
12. *c* To eſteem, prize, and value God more than all. *Mat.* 10. 37.
13. *d* To do any thing, or ſuffer any thing rather than diſpleaſe him.
14. *d* To be afraid to loſe his favour, and grieve for his abſence.
15. To have a care to recover his love again. *Pſal.* 132. 4.
16. Not to think the time long wee ſerve him.
17. *e* To hunger and thirſt after him, and his ſanctifying Spirit.
18. *f* To reſiſt and hate ſin, receive grace, and improve it.
19. *g* To deſire the perpetual viſion of God. *Pſal.* 42.

All theſe are the main Acts of Love, and they are grounded upon h Gods goodneſs and mercy.

Farther yet out of theſe three Theological vertues, and the conſideration of Gods attributes, ariſe,

1. Invocation, when in our neceſſities by inſtant prayer we call upon him.

a Luk. 21. 19. 1 Sam. 3. 18.
b Mat. 5. 11, 12. Pſal. 37. 1, 7. Iſa. 26. 20.
c Deut. 32. 35. Rom. 12. 19.
d Iſa. 49. & 43. 13. Iſa. 25. 1. Numb. 23. ab 18. ad 23. Zeph. 3. 5. Deut. 7. 7, 8, 9, &c.

a Exod. 20. 20. Rev. 3. 19.
b Phil. 3. 8.
c Gen. 39. 9.
d Pſa. 51. 10, 11.
Joh. 20. 13. Iſa. 26. 27.
e Mat. 5. 6.
f Prov. 8. 13. 2 Cor. 6. 14.
g Phil. 1. 20, 23.
h Pſa. 13. 5. Pſa. 116. 1. & 5. Nehem. 1. 5.

Luc. 11. 1. ad. 14.

a 1 Cor. 6. 20. Pſal. 95. 6.
2. *a* Humble Adoration, when with all ſubmiſſiveneſs wee adore and worſhip him

b Pſal. 95. 1, 2, &c.
3. *b* Thankſgiving, when with a grateful heart wee bleſs him, and praiſe him for his manifold mercies.

c Pſa. 96. 1, 2, 3. Pſal. 98.
4. *c* Praiſe, when we think and ſpeak honourably of God, recount and magnifie his waies and works, and confeſſe his Attributes, and Perfections.

d Pſa. 115. 1. Heb. 9. 23, 24.
5. *d* Humiliation of heart, to aſcribe nothing to our own power. Nothing to our own merits, but to let God have all the glory.

Now all theſe Duties muſt be done { Sincerely, Conſtantly.

e Heb. 10. 23, 24. Joſh. 24. 14. 2 Cor. 12. 2, 17.
e Sincerely, without hypocriſie, and conſtantly, without fainting: Which may bee eaſily collected out of theſe words.

Coram me, Before mee.

1. The ſervice we do, is before his face, in his eye, in his preſence, and therefore muſt be entire and ſincere: for if it have any hypocriſy or mixture of baſe ends in it, he will reject it *f*. He is a witneſſe and ſpectatour of all our hearts and counſels; and therefore it behoves us to ſee, that our religion be ſuch, as that eye will approve that looks into the ſecret receſſes of the heart.

f Rev. 2. 23. Jer. 11. 20. & 17. 10.

2. It requires that our religious duryes be conſtant alſo, for *gnal panai*, before mee, oftentimes ſignifies continuance of time: as *Numb*. 3. 4. *Eleaſar* and *Ithamar* miniſter in the prieſts office *gnal pene Aharon*, that is, Aaron, being yet alive. So 1 *Sam*. 31. 1. *Deut*. 21. 16. The ſence then, ye ſhall have no other Gods before mee, is, ſo long as I am, ſo long as I *g* live. But I am alive and live for ever, therefore be a conſtant ſervant unto mee, and ſerve for ever.

g Gal. 6. 9. Eph. 6. 13, 14.

The ſins and offenders againſt this Commandement are,

1. *Againſt Faith.*

1. They, who, as the fool, *Pſal*. 14. Say in their *heart there is no God.*

2. *a* They

2. *a* They which know not God, and are wilfully ignorant of the laws of God, that they may ſinne with confidence. *a* Jer. 4. 22. Job 21. 14.

3. *b* They who ſtagger in the faith, are doubtfull, and diſ-beleeve what he hath revealed, and deſpiſe any of Gods precepts. *b* 1 Pet. 2. 7, 8. 1 John 5. 10.

4. *c* They who are Apoſtates from the truth of religion. *c* 2 Pet. 2. 1, 20.

5. *d* They who diſ-beleeve any Articles of the Creed and are Heretiques. Tit. 1. 14. *d* Gal. 1. 6.

6. *e* They which rend the unity of religion and are Schiſmatiques. Heb. 10. 25. *e* 1 Joh. 2. 18, 19.

7. *f* They who paſſe away their time ſecurely, as if there were no God, and are practical Atheiſts, and prophane perſons. *f* 1 Theſ. 5. 6, 7. 2 Pet. 2. *à* 10. *ad* 22.

8. *g* They who uſe charms, ſorceries, inchantments, witch-crafts, predict fortunes, that give themſelves to the Devil, and make contracts with him, invoke Angels, Saints, or evil Spirits, or any other creature. *g* Deut. 18. 11. Levit. 20. 6. Coloſ 2. 18. 1 Cor. 10. 20, 21.

9. *h* They that pray to unknown or falſe Gods, theſe are Idolaters. *h* 1 Joh. 5. 21. Epheſ. 5. 5. *i* 2 Chro. 16. 9. & 12.

10. *i* They that relye, and truſt upon any thing or means more than God, and prefer any ſervice before his will.

11. *k* They that tempt God, and relye upon his protection againſt his Rules, and without his promiſe, promiſing themſelves ſecurity and ſucceſs in a way, which the word of God will not warrant. *k* Mat. 4. 6, 7.

12. *l* They that make Religion to ſerve ill ends, or do good to evil *m* purpoſes, or do evil under a pretence of good. *l* Gen. 34. 14, 15. 2 Sam. 15. 7. *m* Rom. 3. 7, 8.

13. *n* They that walk in forms and ſhadows of Religion, but deny the power of godlineſs. Theſe are hypocrites. *n* 2 Tim. 3. 5. 2 Pet. 2. 20.

2. *Hope.*

14. *a* They who are impatient, and repine and murmur at the proſperity of the wicked, and ſubmit not to the will of God. *a* 1 Cor. 10. 10. Pſal. 73. 3. 12, 13.

b Gal. 6 12. Mat. 19.21,22. 15. *b* They that deny God and Religion, rather than they will take up the croſs and follow Chriſt.

c Pſal. 2. 11. 16. *c* They who do not ſerve God with a joyful heart.

d Iſa 7. 12. 17. *d* They who preſume upon Gods mercy, *Joh.* 2. 33.

e Gen. 4. 13. 18. *e* They who deſpair of his mercy and protection.

19. They who are ſo proud that they care not for God. *Exod.* 5. 2. *Jer.* 50. 29. *Pſal.* 10. 4.

3. *Love.*

a Rom. 14. 5. Ron. 1. 30. Rev. 3. 15,16. 20. *a* They who accuſe God of ſeverity or remiſſeneſs. 2 *Pet.* 3. 3.

b Joſh. 24. 24. *c* Rom. 8. 7. Luk. 19 22. Luk. 17. 8. 21. *b* They who do not obey, love, fear God, nor are zealous for him.

d Ezek. 44. 7. Jer. 8. 4,5,6. 22. *c* They who do not eſteem of God as they ought, nor deſire him.

23. *d* They who do not hate ſin, nor labour to be reconciled to him. *Pſal.* 143. 6. & 42. 1.

e Mat. 25. 14. Joh. 7. 37. 24. *e* They who do not improve his grace, and thirſt after his Righteouſneſs. *Pſal.* 63. 1.

f Pſa. 109. 4. 1 Pet. 2. 9. Rom. 1. 21. 25. *f* They who do not pray to him, nor praiſe, nor thank him.

g Act. 12. 23. Mat. 2. 2. Rev. 16. 9. Dan. 4. 29,30. 26. *g* They who arrogate the glory of any action or power to themſelves, and give not the glory to God.

2. The ſecond Commandement.

Thou ſhalt not make to thee ſelf any graven Image, nor the likeneſſe of any thing that is in the Heaven above, nor in the Earth beneath, nor in the waters under the earth: Thou ſhalt not bow down to them, nor worſhip them, &c.

Deut. 4. 15,16, 17, &c. As in the firſt Commandement God did condemn all falſe Gods: ſo he doth in this ſecond forbid all falſe external worſhip. In that, we are taught whom we are to worſhip, *viz.* the one true God. In this, how we are to worſhip him, *viz.* not after our own inventions, but as he hath commanded in his Word.

The duties of this Commandement are learned from the intents of it; for, 1. It was directed againſt the falſe adorations

rations of the Heathen, who beleeved the Images of their Gods to be filled with their Deity. 2. And it was a caution to all men, to prevent thoſe low imaginations they might have to think God to be like to man. 3. And a preſcription for Gods worſhip.

In it take notice of the { Precept, *Thou ſhalt not make.* / Sanction, *For I the Lord, &c.*

1. The Precept is double, { 1. Againſt the making an Image. / 2. Againſt the worſhipping, being made.

1. The former part of the Precept is illuſtrated by a double diſtribution.

1. Of the kinds of Images, graven or painted: graven maſſie Images, molten out of any metal, or carved in wood, or ſtone: or painted being the εἶδον or reſemblance of the Deity.

This command is not ſo ſtrictly to bee underſtood, as if the Art of Carving or Painting were unlawful: which is attributed to Gods Spirit, *Exod.* 31. 1. And of which wee have the draughts in the *Cherubims*, and other utenſils, and ornaments of the Temple: But it muſt be underſtood *ſecundum ſubjectam materiam*, according to that matter about which the Commandement was given, *viz.* the repreſentation of the Deity, and becauſe the attempts of men were to repreſent this (*make us Gods that may go before us*) therefore God prohibits here any ſuch attempt. Which the more ſeriouſly any man thinks of, the more fooliſh it muſt needs be. For what can be more vain, than to go about to ſhape a body to an incorporeal ſubſtance; to make that eſſence, which is inviſible, the object of the eye; to liken him that is a Spirit, to a poor man, nay worſe, a beaſt, a bird, a fiſh; To confine him, who fills all places, in the compaſs of a little braſſe, ſtone, ſilver, gold, form'd according to the pleaſure and skill of the work-man? Hee that goes about to do this, as did *Demetrius*, *Act.* 19. is an Idolatour materially. Which is here firſt forbidden. *Non facies tibi.*

Exod. 32. 1.

Pſal. 113. 4, 5. Pſa 115. 3, &c. Iſa. 40. 25. Iſa. 44. 7, &c.

2. The ſecond part of the diſtribution is, *Nor the likeneſs of any thing in Heaven above, nor in the Earth beneath, nor in the*

the waters under the earth. By which is prohibited the ſhaping any image after the heathen manner. In the heaven they worſhiped the ſun, moon, ſtars. In the earth an oxe, a calf, a cow, &c. In the water the crocodile, &c. In a word πὰν ὅ σώζει, ἢ ἀπόκτεινε every thing that could ſave or kill. And for theſe they had peculiar names; and theſe they did repreſent by ſymbols, and pictures, and maſſy Images. Now in any of theſe formes, and conſequently in all, God forbids his people, to repreſent him; which if it be done, is thus far only material Idolatry.

But there is a higher ſtep of this ſin, that which makes it exceeding ſinful, Formal Idolatry it is; When men fall down, kneele and worſhip the Image they make, or is made for them. *Aaron* made the calfe and was the material Idolatour: but the *Iſrealites* which worſhipped the Calf that *Aaron* made, where the formal Idolatours, properly.

Exod. 32.

Qui fingit ſacros auro, vel marmore vultus,
Non facit ille Deos: Qui rogat, ille facit.
Who ſhapes a God of Gold, of Stone, of Tree,
Makes not the God, he makes that asks, 'tis hee.

And this proſtration, this adoration, this bowing before them, this worſhipping is prohibited by the ſecond clauſe of this Commandement, *Thou ſhalt not bow down to them, nor worſhip them.*

3. To the Command there is annexed *Sanctio*, a reaſon that hath many reaſons in it, to deter men from Idolatry, and to perſwade men to bow to, and worſhip the God of Heaven only: which is the affirmative part of this precept. For hee that ſaith, *Thou ſhalt not bow down to them*, ſaith in effect, thou ſhalt bow down and worſhip mee.

And the Reaſons are theſe,

1. That hee is *El, fortis Deus*, a ſtrong God, able to puniſh, able to reward, thoſe that diſobey, or obey him: And his ſtrength here is oppoſed to the vanity of Idols, who can neither hurt nor help: but hee can do both.

Iſa. 40. 22, 23, 24, 25.

2. That

2. That he is *Zelotes*, a God that is jealous of his honour and will not give it to another: no more endure a corrival in his worſhip, than a husband a co-partner in his bed. Jealouſie is the rage of a man. *a* Joſ. 24. 19. Ezek. 39. 25. *a* Prov. 6. 34. Cant. 8. 6.

3. That for this ſin he will viſit. It is iniquity, and thoſe that are guilty of it, are ſaid here to *hate him*, and his vengeance ſhall purſue them, and their children, *unto the third and fourth generation*, which we may find verified in all the Kings of *Iſrael*, and many of *Judah*, and this reaſon is drawn a *pœna*, and diſſwades from bowing to, and worſhipping of Images. Rom. 1. 30. Pſal. 5. 4, 5, 6.

4. That in whom the contrary is found; bowing and adoration yeelded to him: To theſe he will be merciful and to their poſterity. *I will ſhew mercy to thouſands of them that love me and keep my Commandments.*

Now, whereas God doth aſſign four Generations to his wrath, and doth ſtretch his mercy unto thouſands, it is an argument, that of his own nature, he is more bent to ſhew mercy, than unto ſeverity.

The Commandment being thus analyſed, now let us ſee what is commanded, what forbidden in it.

1. *The Duties commanded are*,

1. To apprehend God as an infinite, incomprehenſible eſſence without any viſible form or ſhape, and therefore not capable of any repreſentation, by image, reſemblance or picture. Rom. 1. 23.

2. To worſhip God with all bodily worſhip, and external forms of addreſs, and adore him with all humility and reverence, but eſpecially to uſe thoſe of which wee have either precepts or examples in Scripture, or the practice of the Nation or Church we live in. Jo. 4. 24. Pſal. 95. 6.

3. To obſerve religiouſly and purely all the ſubſtantial and eternal parts of Gods worſhip: Prayer, hearing of the word; The Sacraments, and the Diſcipline of the Church. Pſal. 50. Act. 2. 42.

4. In Gods worſhip to uſe ſuch Ceremonies, as ſerve for,

1 *Decency*, 1 Cor. 14. 4.
2 *Order*, 1 Cor. 14. 40, 20, 32.
3 *Ædification*, 1 Cor. 14. 26. Gal. 2, 18.

2. *Offenders againſt this Commandement.*

Rom. 1. 23. 1. They that fancy to themſelves any likeneſs of the Deity, except that which is only Analogical and lyes in his Attributes, and are communicated in ſome ſort to him, and his creatures; as Wiſdome, Power, Juſtice, Mercy, Life, *&c.*

Exod. 32. 6. 2. They that frame any image or picture to repreſent God.

Rev. 14. 9, 10. Col. 2. 18, 23. 3. They that make or uſe any image of Chriſt, Angel, or Saints Croſs, *&c.* with a deſign or addreſs of any religious worſhip to them, or through them.

Jer. 10. 8. 4. They that worſhip Idols, or falſe Gods, or the true God through any Idol.

Pſal. 5. 7. Luke 18. 13. 5. They that deny to worſhip God with lowly reverence of their bodies, according as the Church requires reverence externally.

Eccleſ. 5. 1, 2. 1 Cor. 11. 4, 10, 17. ad 22. 6. They who carry themſelves rudely, careleſly, irreverently at prayer, at hearing of the word of God, at the receiving of the Sacraments, or at the execution of Church Diſcipline, or undervalue, and caſt aſide theſe Ordinances.

Col. 2. 23. Mat. 15. 8, 9. 7. Thoſe who worſhip their own imaginations, and magnifie and ſet up their own inventions under the colour of Religion.

1 Cor. 11. 16. Rom. 14. 19. Luke 7 31. ad 36. 8. They that reject all Ceremonies of order, decency and edification.

9. They who regard not Gods threats of vengeance, nor yet are moved with his promiſes of mercy.

In a word here is forbidden all,

1. Idolatry. εἰδωλολατρεία.
2. Will-worſhip. ἐθελοθρησκεία.
3. Superſtition { Affirmative / Negative } δεισιδαιμονία.

Gal. 5 20. Col. 2. 18, 23. Act. 25. 19.

Read

Read these Tracts of Dr. Hammond, *which he hath learnedly and judiciously written of these three.*

The third Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that takes his Name in vain.

The heart of man is deceitful above all things, and by it the tongue is taught to utter lies. After then that God had enjoyned the heart to serve him in truth in the former Commandments, in this hee layes a command upon the tongue to be serviceable in truth also. Jer. 17. 9. Matth. 15. 19.

1. The propagation of the Gospel, the confession of the Faith, the celebration of Gods wayes, Invocation, and giving of thanks, are acts to be done by the tongue, and must be really done without collusion, and sincerely without dissimulation, for else in the doing of these we take Gods *Name in vain*, and break this Command.

2. There be many things also that are necessary for the continuation of the societies of men, as leagues, confederacies, inquisitions about facts, which can never be transacted without oaths, in which there is a solemn invocation of God, and therefore, in these we may not take Gods *Name in vain* neither.

The tongue then in this Commandment is tyed to its good behaviour; and from the hurt it may do by its falshood, to the integrity of Religion, and societies of men, security is given, so far forth, as a command from God may do it.

This Commandment hath two parts { 1 A Prohibition. 2 A Commination.

1. The Prohibition is, *Thou shalt not take the Name*, &c. *in vain.*

1. The Name is that by which any thing is made known, as

1. Here first his Titles, his proper Names, as *Jehovah, Jesus Christ*, the *Lord our God, El Elohim, &c.*

2. His word, by which he hath revealed himſelf, *Pſal.*132.2. *Deut.*18.19.
3. His Properties or Attributes, *Exod.*33.18,19.
4. His Ordinances, Sacraments, and what relates to his worſhip.

2. *In vain.*

In vain, that is, raſhly, fooliſhly, but eſpecially falſly, when our intention at that inſtant was fallacious, or contradictory to our undertaking, for this is to ſpeak *vanity to our neighbour*, Pſal.12.2. to lift up the ſoul to vanity, *Pſal.* 24.4. that is, to lye to him.

In vain a thing is ſaid to be done, when

1. The agent is vain, that doth not a thing with his heart.
2. The action is vain, that attains not the end.
3. The end is vain, if any other than intended, *viz.* Gods glory, our own ſalvation, or our brothers good.

The ſumme then of this Commandment is this, That we take not, aſſume not, uſe not the Name of God, his Attributes, his ſacred Word, or any myſteries of Religion, raſhly, irreverently, contemptuouſly, fooliſhly, prophanely, falſly, to bolſter up a lie. But on the contrary, we highly eſteem, and with great reverence and ſobriety ſpeak of, and uſe all theſe; and that under this penalty following.

For the Lord will not hold him guiltleſs that taketh his Name in vain,

2. This is the Commination. And it is a μείωσις, or a λιτότης, that ſpeaks leſs, and means more. He will not hold him guiltleſs, that is, he ſhall be very guilty, and proceeded againſt as a guilty perſon, ſometimes in this life, as it hapned to the blaſphemer, *Levit.*24.10. and is threatned to the perjurer. *Zach.*5. & vetſ.1. *ad* 5. *Eccleſ.*23.9, *&c.* And if he eſcape here, yet he ſhall not at the Tribunal of God: for if an account muſt be given for every idle word, much more for blaſpheming Gods holy and reverend Name.

And

And the reaſon is this, that if the exaltation and celebration of Gods *Name*, be the ultimate and principal end for which man was created, then it will follow, that it is the greateſt evil to diſhonour it, and deſerves the greateſt puniſhment.

But becauſe it is agreed by all Expoſitors, that this Commandment was given to regulate Oaths, therefore I ſhall ſpeak a little of them.

Of Oaths.

1. That it is lawful to ſwear, appears in this; In that we are here commanded not to take the Name of the Lord in vain. Again *Exod.*19.12. *Ye ſhall not ſwear by my Name falſly, neither ſhalt thou defile the Name of the Lord thy God.* Which words, in vain, falſly, defiling, are words of reſtriction and limitation, and being ſecluded intimate, that we may ſwear. At which aſſertion that no man cavil, in *Deut.*6.13. There is a flat Commandment to ſwear, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſwear by his Name.* So *Jer.*4.2. *Pſal.*63.11. God ſwears, *Heb.*6.13. The Angel ſwears, *Rev.*10. S. *Paul* ſwears *Rom.*1.9. *Rom.* 9.1. 2 *Cor.*1.23.

Lawful then it is and laudable to ſwear, for it makes very much for Gods glory, ſhewing,

1. That we acknowledge Gods Superiority, for verily *a man ſwears by the greater*, Heb.16.16.

2. It ſhews a great faith in us, that we acknowledge by it his preſence, and veracity; a witneſs brought into the Court, that cannot lye, nor be deceived.

3. That what we deliver upon oath, is, as it were his Teſtimony, and therefore if we falſifie any thing,

1. He will bring it to light, 1 *Cor.*4.5.

2. He will puniſh it, *Rom.*12.19.

In an oath then we acknowledge a God, his Majeſty, his Preſence, his Truth, his Juſtice, and therefore it muſt needs advance his Honour that we ſwear by his *Name*.

When therefore our Saviour *Matth.*5.34. Commands, ſwear not at all, it is not his meaning abſolutely to for-

bid an oath; but either that oath, by that which had no Deity in it, as by the heaven, the earth, the head, *&c.* Or elſe not to apply oaths to trifles, or ordinary accidents of life; in theſe, our communication would be *Yea, yea, Nay, nay*, that is, ſimply negative or affirmative. So that our Saviour forbids not all ſwearing, but ſwearing in a ſlight cauſe.

In a grave, neceſſary, and charitable matter then, wee may ſwear, whether we make a promiſe, or aſſert a Truth, whence hath proceeded the diſtinction of an oath into *juramentum Promiſſorium, Aſſertorium.*

1. A promiſſory oath is, when by it wee engage our ſelves to do ſomewhat hereafter, 1 *Reg.*1.17. When this promiſe is made to a man it is called properly an oath, when it is to God it is called a vow, but the obligation is all one, becauſe made in the *Name* of God, *Thou ſhalt perform unto the Lord thy vows*: And that theſe be performed, care would be taken, that we make the oath, *de licitis & poſſibilibus*, of that which is honeſt and lawful in it ſelf, and what lyes in our power.

Matth.5.33.

2. An aſſertory oath is to be uſed, when we be called to witneſs upon a fact either paſt or preſent, the truth of which we are bound to affirm or deny upon oath that the Judge may proceed. And we uſually call it a depoſition, and is, ſaith the Apoſtle, *the end of ſtrife*, Heb.6.16. and were it not allowed, the controverſies and queſtions and ſuites of Law were indeterminable.

But that in ſwearing we take not Gods *Name* in vain, the Prophet *Jer.*4.2. hath ſet a threefold hedge about our oaths, *Thou ſhalt ſwear, the Lord lives, in truth, juſtice and judgement.*

1 Truth is commanded, *Lev.*19.12. *Thou ſhalt not ſwear by my Name falſly*, 1, In an Aſſertory oath, that we affirm or deny nothing, but what we know infallibly, evidently, certainly: if the thing be doubtful unto us wee affirm it, or deny it as doubtful, and adventure no further than probability. 2. That in a promiſſory oath, wee never promiſe any impious, unlawful, unpoſſible matter; but

but that which we mean to, and may perform.

1. Thoſe break this condition, and ſwear not in *Truth*, who upon oath atteſt that which is falſe, or that which they know to be falſe; or for *Truth*, that which they doubt to be falſe, though true. 2. Or they who falſly promiſe that upon oath, which they never intend to perform. This is to *lift up the minde to vanity*, Pſ. 24. 4. or to ſwear deceitfully. And this is plain perjury, forbidden, *Mat.* 5. 33. *Lev.* 19. 12.

2. The ſecond condition of an oath is *Juſtice*, or righteouſneſs; ſo then the matter of our oath muſt be juſt, lawful, honeſt, poſſible, conſonant to the revealed will of God, and that the cauſe be alſo juſt. 1. There is no juſtice in it to take an oath to deceive, to kill, ſteal, to rebel, *&c.* Such was the oath of *Herod*, and thoſe that bound themſelves with an oath to kill S. *Paul*. 2. And thoſe men are guilty alſo, who, having engaged themſelves by oath or ſolemn Covenant to perform any duty of a moral Precept, abſolve themſelves at pleaſure, an eye being had to their own gain, honour, intereſt, or ſelf-preſervation. Juſtice requires, that lawful and poſſible engagements muſt be performed. But * in wicked promiſes reſcind thy faith; in a diſhoneſt vow change thy decree, do not that which thou haſt vowed unwarily, for it is an impious promiſe which is made good by wickedneſs. An oath of piety, ought not to be a bond of iniquity.

Matth. 14 7. Act. 23. 12, 13.

* *In malis promiſſis reſcinde fidem, in turpi voto muta decretum, quod incaute veviſti, ne facias, impia enim promiſſio eſt quæ ſcelere adimpletur.* Iſidor. And it is a moſt certain rule, that *juramentum pietatis non debet eſſe vinculum iniquitatis.*

3. The third condition of an oath is *Judgement*. That the oath be taken with great deliberation, reverence, fear, diſcretion, care. 1. Remembring that it is the oath of God, a holy thing, and then not to be profaned, and made common. 2. That by it, we bring down God, as I may ſo ſay, from heaven, and ſet him in the midſt, making him witneſs and judge of what is in debate and controverſie to decide it.

Nec Deus interſit, niſi dignus vindice nodus-Inciderit.

3. That we do not lye, and æquivocate. *Juravi linguâ, mentem injuratam gero.*

4. That a man be not brought to ſwear out of love, or lightneſs or hatred, or any perturbation of minde, but by

by a lawful neceſſity: A man ſhould be brought to ſwear, as to the ſealing of a bond which is never done, but upon neceſſity, and with an unwilling mind.

1. *The Duties of this Command are,*

a Pſal.44.8. 99.3.148.5.

1. *a* To praiſe, magnifie, exalt and honour the moſt holy and reverend Name of God, his Attributes, or that by which he may be known.

b Phil.2,10,11. Eph.5.19,20. Dan.2.20.

2. *b* To invocate his *Name* directly, or by conſequence in all ſolemn and lawful adjurations, and publick oaths.

3. To honour his Word, his Sacraments, any thing or perſon, having his *Name* or ſtamp upon it, with great regard.

c Deut.6.13. 2 Cor.1.18.23

4. *c* To ſwear by his *Name*, and only by it, *Rom.*1.9. *Heb.*6.16.

5. To ſwear by it in *Truth*, *Juſtice* and *Judgement*.

2. *The offences againſt this Command.*

a Deut.28.58. Pſal.64.9,10. Mic.4.5. 1 Cor.10.31. Jer.4.2. Phil.2.10. Iſ.45.23.

1. *a* They who do not praiſe and exalt the *Name* of God, offend.

b Luke 17.20. Rom 1.21. Iſa.6.2. Rom.9.20,21. Rom.11.23,24

2. They that ſpeak of God without reverence, a great cauſe, and ſolemn occaſion.

3 *b* They that frame curious queſtions about the nature, actions, and ſecret decrees of God, not contenting themſelves with his Revelations, *Deut.*29.29. *Rom.*11.33.

4. They that murmure againſt God, and blaſpheme his *Name*, Pſal.74.10. Mar.3.28,29. Lev.24.11.

c Lev.24.15, 16.& 21.12. 2 Reg.10.20. 1 Cor.10.3. Job 2.9.

5. *c* They that abuſe God in his creatures, in bitter curſing and execrations, *viz.* that curſe God, or a creature by God, 1 *Reg.*19.2. *&* 21.10. *Rev.*13.6.*&* 16.21.

d Mat.21.13. Num.20.3. Numb.6.38. Jer 4.1. Mat.5.37. Joh.8.44.

6. *d* They that prophane any thing that is dedicated to the honour of his *Name*, as Churches, Church utenſils, holy perſons, cuſtomes, Sacraments, 1 *Cor.*11.29.

7 They that ſwear raſhly, vainly, cuſtomarily, maliciouſly.

8. They that bind themſelves with an oath to do miſchief.

9. They who provoke others to take oaths for the compaſſing of ſome deſign.

10. They that perform not their vows to God, which they

they *e* have made of lawful, honeſt, and poſſible things.

11. *f* Thoſe who perform unlawful vows and oaths.

12. *g* Thoſe who ſwear to things uncertain & unknown.

13. *h* Thoſe who ſwear againſt their conſcience, and perjure themſelves.

14. In a word, here is condemned *Juramenta, popinarum, platearum, officinarum, falſariorum*; Tavern-oaths, Street-oaths, forg'd oaths.

15. *i* They that uſe counterfeit and mocking oaths.

16. *k* They who make the Scriptures a noſe of wax, and wreſt them to maintain their own inventions.

e Deut 23. 18.
f Mat. 14 10.
g Jer. 4. 2.
h Iſ. 48. 1. Zach. 5. 4.
Mat. 5. 34, 35. Jer. 12. 16.
i 2 Pet. 3. 16.
k 1 Tim. 1. 3, &c. Rev. 22. 19.

The fourth Commandment.

Remember thou keep holy the Sabbath day, &c.

The worſhip of God being ſetled in the former Commandments; neceſſary it was, that for the ſolemnization of it in publick, there ſhould be an appointed time ſet out to it. And in this Command the Time is deſigned for this worſhip, *viz.* the ſeventh day from the Creation.

In ſtrict terms it was given to the *Jews*: and it hath two parts, the *Precept*, and the reaſon of the *Precept*: The *Precept* again ſtands upon 2 legs, the Moral, and Ceremonial.

1. The Moral part of it is, that a certain time be ſet out for the publick worſhip, which is perpetual and eternal.

2. The Ceremonial is, that it be preciſely the ſeventh day here mentioned, which *S. Paul* ſaith, *Col.* 2. 17. *was a ſhadow of good things to come.*

Equity requires that men ſhould ſet out one day in a week to ſpiritual and religious duties: now the Primitive Church, inſtead of the *Jewiſh Sabbath*, which was to be aboliſhed after the death and reſurrection of Chriſt, made choice of this day, in which he aroſe from the grave, on which he ſent down the holy Ghoſt, as a day of gladneſſe and exaltation to them and all poſterity, and honoured it with the name of the *Lords day*: The obſervation thereof having continued all ages ſince the Apoſtles. Neither have Chriſtians ſince judged it reaſonable or convenient, to alter ſuch an ancient and well-grounded cuſtom, which

Fr. White Ep. E'l. de Sab. pag. 268. &c.
Revel. 1. 10.

is commonly reputed to be an Apostolical Tradition.

What was ceremonial then, in this command is done away, but what is moral yet remains, and is of perpetual observance, to wit, these two duties: Sanctification and Rest.

1. The first is Sanctification, for it must be kept holy.
2. The second is Rest. Thou, nor any that belongs to thee, shall do no work.

Both these are necessary. 1. Rest even from those works which have no vicious quality in themselves, but may be, if used, impediments to sacred and religious offices of the day. 2. And sanctification of the day by the exercises of religious duties: for to rest, and not to sanctifie, is to keep the Sabbath of an oxe or an asse.

The ends why the Sabbath, or Lords day was ordained, are these:

1. For the exercise of all duties of Piety, in publick especially.
2. For the practice of all duties of charity and Pity.
3. To remember the great works of God, especially of the Creation, and Redemption of the World.

The duties of the Sabbath:

1. To sanctifie the day set out to God, and to *call it a delight.* Is. 58. 13. *The holy of the Lord, honourable.*

Psal. 118 24. Ps. 92.

2. Upon this day especially, to blesse God for Creation of the World, and the Son of God for our Redemption.

Rev. 1. 10. Col. 3. 1.

3. To remember that upon this day Christ rose again for our justification, and that therefore we make it our day of resurrection from sin.

Acts 16. 13. Acts 2. 46. Acts 13. 15. 1 Tim. 4. 13. &c.

4. That we spend this day in holy offices and devotion.
   1. In hearing divine Service in the Church.
   2. In publick prayers, 1. *Tim.* 2. 1. 1 *Cor.* 14. 16.
   3. In hearing the Word of God read, or expounded.
   4. In reading good and pious Books.
   5. In meditation and pious conference.
   6. In receiving the Sacrament, Catechising.

Act. 17. 11. Acts 20. 27. Psal. 22. 27.

7. In

7. In thanksgiving and praising the name of God. 1 Cor. 14. 16.

5. To do all acts of charity, such are

1. To loose burdens, and remit offences, and debts. Is. 58. 6.
2. To reconcile neighbours. Matth. 5. 23.
3. To give almes, *Neh.* 8. 12. 1 Cor. 16. 1.
4. To provoke one another to good works. Heb. 10 24, 25.
5. To exhort and edifie one another in love. 1 Cor. 14. 3.
6. To visit the sick. 1 Thes. 5. 1.
7. To give ease and rest to our servants, and cattel. Ja. 1. 27.

6 To rest from our common affairs, and all servile works, and labours, except of charity and necessity. Mar. 12. à 10. ad 14.

7. That we rest and abstain from all desires, lusts words, works, pleasures, which are our own, proceeding from our corrupt nature, and are not seasoned with grace: that so we may keep a spiritual Sabbath, *Is.* 58. 13. Mark 2. 27. Luke 14. 1. ad 7.

8. That we remember this Sabbath is but a type of that eternal rest and Sabbath, we expect in heaven: there remains a rest, *Sabbatismus*, for the people of God. *Heb.* 4. 9.

They sin against this Commandment,

1. That put no difference betwixt this festival, and the common dayes of the week. Lev. 19. 30.

2. They that set themselves, or compel, or entise others to needlesse worldly labours, and servile works on this day. Neh. 13. 15. ad 23.

3. They that refuse or neglect to come to the publick assemblies of the Church, to hear and assist at divine offices.

4. They that, being superiours, suffer those under their authority to be absent, and neglect holy duties. Heb. 10 25; Jude verse 19.

5. They that spend the day in idle and vain sports, forbidden recreations, or actions of sin and folly; Eat, drink, discourse, or sleep it away. 1 Cor. 10 7. Is. 58. 13.

6. They that travel unnecessary journeys, *Matth.* 24. 20. *Exod.* 16. 29. Acts 1. 12.

7. They that buy and sell, keep Markets and Faires, follow or assist Law-suits. Neh. 13. 15. 19.

8. They who neglect charitable duties, 1 *Cor.* 16. 1. Ja. 2. 15, 16.

9 They who *Judaize*, either in their opinions of the Gal 4. 10. Col. 2, 16.

Sabbath, or their observation of it.

10. They who under a pretence of Sermonizing, have cast off Gods solemn worship on this day: such as is, solemn reading of the Old and New Testament, Common-prayer, supplication, giving of thanks, singing of Psalms and hymnes, administration of the Sacraments, exercise of Church-censures, Collections for the poor, Ordination. All which were the offices and actions which were performed in the common assemblies in the Primitive Church on this day; and therefore they never thought Preaching the sole work of the Lords day.

Just. Martyr, Apolog. 2.

CATECHISM.

An Exposition of the Commandments, Of the Second TABLE.

Quest. HOw many Commandments are there of the second Table?

Answ. *There be six.*

Quest. What do you learn out of these Commandments?

Answ. *I learn my duty to Man, or to my Neighbour.*

Quest. What is your duty to your neighbour?

Answ: *This in the Catechism is set down.* 1. First in two general Propositions. 2. And then by teaching the duties of every of these six precepts in particular, though delivered in large words as most comprehensive.

The two General Propositions are these.

Levit. 19. 18. Matth. 22. 39. 1. *My duty to my neighbour is, that I should love him as my self.* In that, there is Charity.

Matth. 7. 12. 2. *To do to all men, as I would they should do unto me.* In that, there is Justice.

These Commandments then are the foundation of all justice and mercy to men. And the intent is, that no man suffer Self-love so far to interpose, that he be partial in

in judging what is his duty, either in the point of charity or justice toward another; but make himself the rule: and what charity and justice he desires other men to extend to him, the self-same he extend to them. A rule of that great perfection, that *Severus* the Emperour, yet a heathen, is said, for it to have born a reverence to Christ and Christianity, and to have taken it up for his Motto. *Quod tibi fieri non vis, alteri ne feceris:* In effect, Do, as you would be done by.

It cannot be denied, but this is so reasonable a principle, that every man will assent to the equity of it so soon as spoken, and needs no proof; but then alone acknowledges it, and performs it as a duty of religion, when he looks upon it as commanded by God, and, out of the reverence he bears to the supream Law-giver, conceives, that out of conscience he is bound to it.

Upon which, that there might be a stronger obligation for justice, and the greater affection to charity, it pleased God to subjoyn this second Table to the first, *Ut rivus justitiæ ducatur à fonte pietatis*, that the streams of justice and charity to man, should be derived whence they sprang, that is, from the spring and fountain of piety.

And these two are as inseparable as the spring and the rivulet: so that the truth of religion is inconsistent with the neglect or omission of the duties of justice and charity towards men. This is the Character, that *S. Jam.* sets, by which a true sincere, honest, religious man, may be known to us; to visit the fatherless, and widows in affliction, *Ja.* 1. 27. To abhor Idols, to keep the Sabbath, to hear Sermons, to make many and long prayers, not to swear, are not the notes to know him by, but his Acts of justice and charity. And *S. John*, 1 *John* 4. 20, 21. in plain terms tells that man, who loves not his brother, that he *is lyar*, adding this reason: This Commandment we have from God, that *he that loves God, must love his brother also.* Tit. 1. 11.

I willingly confesse that this argument, drawn from the external works of justice and charity, is strong to prove the

Negative, not the Affirmative. For there may be Acts of juſtice and charity, where there is not true Religion; as in the heathens, and all moral men: But it is certain, that in whomſoever there is true religion, there will be theſe: ſo that that man will be a juſt and a charitable man. And this I conceive to be the reaſon, that in the Prophets, Apoſtles, and Evangeliſts, the trial of a mans religion is commonly put upon theſe. He may pretend the keeping the commands of the firſt Table, and be very ſevere in them, which whether he do truly, or hypocritically is known only to God, for mans eye can never pierce to, and ſearch the heart: But whether he be juſt and charitable or no, man may know by his actions, in which if he find him failing notoriouſly, wilfully, maliciouſly, he may certainly conclude that his religion is vain.

1. *Thou ſhalt love.* Diliges.

Three words there are uſed for love { *Amor.* *Benevolentia.* *Dilectio.*

1. *Amor*, may have for its object, all creatures: for being the works of God's hands, they are good, and therefore *Amanda* to be loved.

2. *Benevolentia*, is a good will born to reaſonable creatures only, which may be raſh, and erroneous; for a man may bear good will to a perſon, and for a cauſe, that he ought not, *Gen.* 47.4.

3. *Dilectio*, ariſeth from election and conſideration, and under this word we are enjoyned our duty. We are not bound barely *amare*, to love ſenſually, and paſſionately; or *bene velle*, to wiſh well partially and intemperately; but *diligere*, to love diſcreetly, and upon good reaſon to make our choice.

Verus amator, debet eſſe verus æſtimator He ought to weigh things right, that will love aright; for haſty love is commonly leight and fooliſh. The ſpouſe in the Canticles, prayes in this form, *Ordinate in me charitatem.* It is her Petition

Petition, that her charity be well ordered: and well ordered it will never be, till it become *dilectio*, that we know what to chooſe, and what to hate; and why to chooſe, and why to hate.

Now the method and order of Love in brief is this.

1. That we love *God* firſt and moſt. The high Prieſt carried the name of *God* on his head, but the names of the *Iſraelites* on his breaſt-plate, and ſhoulders. That great and fearful Name muſt be in the higheſt place; the love ſupereminent we bear to it: and then for God's ſake it muſt deſcend to our neighbour, as the breaſt-plate and ſhoulders. *Ex deo natales amoris*, Love's birth is from God. Exod. 28. 15. 36.

2. Thy *Neighbour*.

2. The next ſtep is, that we love our Neighbour, *i. e.* every man, be it a friend, or be it an enemy. If a brother, there is in him *proximitas originis*, a nearneſſe of blood: if an enemy, *proximitas naturæ*, or *ſocietatis*, a nearneſſe either in nature in general, or ſome bond of civil ſociety.

Now in this love of our neighbour, heed would be taken of two things.

1. That our love be not erroneous, that we take not our neighbours ſin for our neighbour, and love their ſins becauſe we love their perſons, *Stultus, & improbus hic amor eſt, dignuſque notari*, and God prohibites it. *Thou ſhalt rebuke thy neighbour, and not ſuffer ſin upon him.*

2. That we look to the degrees of proximity, and accordingly extend our love: for our neighbour is to have the priority of our love before another, as they ſtand farther off, or are nearer unto us. And the order is this:

1. The neareſt conjunction among Chriſtians is that of the Spirit of Grace, of Religion, and theſe are to have the firſt place in our Love. *Do good to all men, but eſpecially to thoſe who are of the houſhold of faith*, Gal. 6. 10.

2. Among theſe (if there be no diſparity) then thoſe firſt, who are neareſt unto us, either in friendſhip, blood, or ſome other way.

3. After, as they ſtand nearer or farther off in Relation.

1. The

1. The husband or wife. Parents.
2. The children, and those of the family.
3. Our kindred.
4. Our friends or acquaintance, near neighbours.
5. Our countrymen. 6. Societies of men before any particular. But this is not perpetual, and may be broken by many accidents, and intervenient occasions.

3. *As thy self.*

Our own selves are set for the rule to love our neighbour: No man hates his own flesh, but loves and cherishes it, and so he must deal by his neighbour: But it is to be observed, that the adverb *sicut*, As, is not a note of parity, but similitude, and shewes not the quantity, but the quality of our love. For no man is bound to love another equally, or so much as himself, but with that truth of love, that he loves himself. The love then of man to man ought to be true, and not false; reall, and not feigned nor adulterate. A man would be loth that another man should dissemble with him, neither may he then dissemble with them. *Let love be without dissimulation.* It should have these conditions.

Rom. 12. 9.

1. Justice. 2. Order. 3. Truth. Be *Dilectio* 1. *Justa.* 2. *Ordinata.* 3. *Vera.*

These are the general heads, whence all duty to man doth arise: which because they be derived into many streams, for our direction in them, it hath pleased God to set down six precepts, of which the Catechism in the following words give us a summary account: which for the ease of the learner, I thought good to digest into these short Questions and Answers.

Quest. Which is the fifth Commandment?

Answ. *Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giveth thee.*

Quest. What do you learn out of this Commandment?

1. *To love, honour, and succour my father and mother.*
2. *To honour and obey the King, and his Ministers.*

3. To

3. *To ſubmit my ſelf to all my Governours, Teachers, ſpiritual Paſtours, and Maſters.*
4. *To order my ſelf reverently and lowly to all my betters.*

Queſt. What is the ſum of the four next Commandments?

Anſw. *To hurt no body by Word or Deed.*

Queſt. Which is the ſixth Commandment?

Anſw. *Thou ſhalt not kill. Thou ſhalt do no murder.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *To hurt no man. To bear no malice or hatred in my heart.*

Queſt. Which is the ſeventh Commandment?

Anſw. *Thou ſhalt not commit adultery.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *To keep my body in Temperance, Soberneſſe, Chaſtity.*

Queſt. Which is the eighth Commandment?

Anſw. *Thou ſhalt not ſteal.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. 1. *To be true and juſt in all my dealings.*
2. *To keep my hands from picking and ſtealing.*

Queſt. Which is the ninth Commandment?

Anſw. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *To keep my tongue from evil ſpeaking, lying, and ſlandering.*

Queſt. Which is the tenth and laſt Commandment?

Anſw. *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *Not to covet or deſire other mens goods, but to labour*

truly to get my living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Hitherto I have followed word for word the Catechiſm, only I have brought into queſtions and anſwers, what is in one continued tenour of words delivered, and I have applied the anſwer as it belongs to every Commandment, that the ſum of every one may be more eaſily perceived and remembred, which as they ſtood, was not ſo eaſily diſcerned.

And here I muſt take leave to admire the wiſdom of the Church, that in her explication was ſo brief and full, making choice of ſuch large words that might extend and comprehend what any Expoſitour could ſay upon any command. But childrens memories were not to be overcharged with more at firſt.

He that of theſe deſires to take a fuller view, may if he pleaſe, peruſe that which now follows.

The fifth Commandment.

Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

The intent of God in giving this Command is, that all Politique and Civil ſocieties among men be preſerved and ſetled in peace, unity, and good order, which without mutual duties of ſuperiours to inferiours, and of inferiours to ſuperiours, will never be done. In this Command the duties of both are pointed at. In it conſider.

1. The Title given the ſuperiour; a *Father*, and *Mother*.
2. The debt due unto them, *Honour*.
3. A promiſe annexed to them that do the duty: *ut ſit longævus*.

1. By *Father* and *Mother* underſtand all that are above us,

us, in what relation ſoever, *Natural, Civil, Eccleſiaſtical*, as it is well expounded in the Catechiſm. And the reaſon why God made choice of this word *Father*, under which to expreſſe all ſuperiours, was, becauſe *Father* and *Mother* being names of nature, and originally names of power and authority, teach us that

1. Regality, ſuperiority, and authority, is no humane invention proceeding out of ambition, or conqueſt, or faction, but from nature it ſelf. *Sub & ſupra*, are as old as *Father-hood*. Rom. 13. 1. 1 Pet. 2. 13.
2. That Monarchy muſt then be as antient alſo; for the *Father* during his life ruled the family, as appears in *Geneſis*. Gen. 4. 7.
3. And conſequently *Honour*, which is the Duty to a Superiour, is as natural, and antient; and muſt be done cheerfully, in ſimplicity and ſingleneſſe of heart. Epheſ. 6. 5. Col. 3. 22. 1 Pet. 2. 9.

1. *And firſt the Duties of Inferiours to Superiours are theſe, in regard of their*

1. *a* Paternity; στοργη, natural affection, and love. *a* 1 Tim. 3. 3.
2. *b* Excellency; and high eſtimation, and Honour. *b* 1 Tim. 6. 1. 1 Pet. 2. 17.
3. *c* Superiority; Reverence, Veneration, Courteous behaviour. *c* Rom. 13. 7.
5. *d* Office; Obedience, ſubjection, ſervice, patient ſufferance. *d* 1 Pet. 3. 6. Levit. 19. 32.
5. *e* Authority and power; Fear, meekeneſs, gentleneſs, *Gal.* 5. 22. Rom. 13 1. 1 Pet. 2. 19. *e f* Rom. 13. 4. & 7.
6. *f* Care, pains, vigilancy; Tribute, cuſtom, maintenance.
7. And, *that we may under them lead a quiet and peaceable life, in all godlineſs and honeſty; prayers, interceſſions, and giving of thanks*, 1 Tim. 2. 1, 2.

2. *The Duties of Superiours to Inferiours.*

Secondly, *Father*, and *Mother*, are words of Relation, and they muſt have a *Correlatum*, which in ſtrict-

nesse of speech is a Son; but in this Command is any Inferiour: here then

1. The Father	Relates	to the son.
2. The King		to his people or subjects.
3. The Husband		to the wife.
4. The Master		to the servant.
5. The Pastour		to the flock or people.
6. The Magistrate		to those under his government:
7. The Aged		to the younger superiour in Age
8. The Rich		to the poor superiour in Estate
9. The Learned		to the ignorant superiour in Gifts.

And then these reciprocal names will put the Superiour in mind of reciprocal duties in all these Relations.

1. *The Father's duty to the son is*

1. Nourishment, maintenance, provision, 2 *Cor.* 12. 14. 2 *Chron.* 21. 3.
2. Education, instruction, *Ephes.* 6. 4. *Prov.* 20. 11.
3. Correction, *Heb.* 12. 9. Not to provoke to anger, *Ephes.* 6. 4.
4. Blessing. *Gen.* 27. 25.

2. *The King's duty to his subjects; and Magistrate's, to those under them,*

1. *a* To be the keepers of both Tables; to see that Truth be maintained, Justice executed.
2. *b* To see that God be honoured, abuses in Religion reformed.
3. *c* To be a *nursing Father* to the Church.
4. *d* To punish the bad, encourage & reward the good.
5. *e* To seek peace and ensue it.
6. *f* Upon a just ground to wage war.

a Rom. 13. 4.
b Deut. 17. 19. Psal. 132. 3, 4, 5. 2 Reg. 23. 4.
c Is. 49. 23.
d Rom. 13. 4.
e 1 Tim. 2. 2.
f Gen. 14. 14.

3. *The Husband's duty to his Wife,*

1. To dwell with her according to knowledge, 1 *Pet.* 3. 7.
2. *a* To love her; which is declared by mutual help, and by due benevolence.
3. *b* To govern, direct, maintain her, and protect her.

a Eph. 5. 25. Gen. 2. 18. 1 Cor. 7. 3.
b Gen. 3. 17.

4. *The Master's duty to the servant.*

1. To

1. *a* To command lawful, possible things, *Col.* 4. 1. *a* Exod. 5. 7.
2. *b* To teach them, feed them, correct them, pay them their wages. *b* Gen. 18. 19.
3. *c* Not to be proud, stern, rough, churlish to them, *Col.* 5. 1. *Eph.* 5. 3. *c* Deut. 15. 15. Jam. 5. 4.
5. *a The Pastour's duty to his flock, is,* To minister the Gospel of God. *a* Acts 20. 20. 28
1. *b* 2. Ὀρθοτομεῖν. To divide the Word aright. *b* 2 Tim. 2. 15. 1 Tim. 4. 12, 13
2. Λειτουργεῖν, *Rom.* 15. 16. *c* 1 Tim. 4. 12.
3. *c* To go before them in word and example. *d* Rom. 12. 6.
6. *d Those that have gifts and goods, must use them to the advantage of others.* 1 Pet. 4. 10, 11.
7. *e The Aged must shew wisdom, sobriety, gravity, in their words and actions.* *e* Tit. 2. 2, 3.

2. *Sins against this Commandment.*

1. *a* Those offend, who despise their Parents age, infirmity; and are ashamed of their poverty and birth. *a* Lev. 19. 23.
2. *b* They that publish their errors, vices, infirmities, to shame them. *b* Gen. 9. 22. 23 2 Sam. 15. 3, 4, 5, 6.
3. *c* Children that marry without their parents consent, when it may be had. *c* Numb. 30. 3, 4.
4. *d* Children that refuse and reject their parents commands. *d* Deut. 21. 18.
5. *e* They that murmur, mutiny, rebel, and dishonour the King, either by denying, or not yielding honour and reverence to his person and dignity: Obedience to his laws: or due maintenance to his state; as Tribute, Custom, Subsidies, when necessary. *e* Numb. 16. 12 Eccles. 10. 20. Judg. 8. 6. 8, 9. Luc. 20. 25. Rom. 13. 4.
6. *f* They who are undutiful to their Husbands, Masters, Governours, Tutors; that murmur and repine against their commands, in such matters as are within their power and authority. *f* Eph. 5. 22. Col. 3. 22. 2 Tim. 3. 1, 2. Exod. 16. 2.
7. *g* They that neither reverence the persons, nor obey the precepts, nor care for the authority of their Pastours, and deny them maintenance. *g* Mat. 10. 7, 14. Heb. 13. 7, 17. 1 Tim. 5. 17. Gal. 6. 6.
8. *h* They that are uncivil and rude toward aged persons, or towards their betters in gifts, or estate, or that mock and scorn them. *h* 2 Reg. 2. 23. 8. Jude verse 8.

i 2 Tim. 3. 3.
k 2 Tim. 2. 1, 2.
l Acts 23. 5. Exod. 22. 28. Eccl. 10. 20. Rom. 13. 7, 8.

9. *i* They that are unthankful to their superiours.
10. *k* They that make not intercession for them.
11. *l* They that curse the King in their heart, or speak evil of the Ruler of their people.
12. They that neglect to give their people, their wives, their children, their family, their servants, or any of their inferiours, that Due, which respectively belongs to them.

Exod. 20. 12. Deut. 5. 16.

3. *That thy dayes may be long upon the land which the Lord thy God giveth thee,*
That thy dayes may be prolonged, and that it may go well with thee in the land which, &c.

That], here, intimates not the final cause, but the event; for this is not the end of our obedience, but an event and a consequent to follow upon it; And the promise is used as a motive to *give Honour to whom Honour is due.*

To clear the truth of it, we must observe,

1. That all the promises of God for temporal blessings are conditional, and shall be so far performed, as may make for our good; and therefore in *Deut.* 5. the promise is thus declared and limited: *Honour thy father and mother, that thy dayes may be prolonged, and that it may go well with thee:* so that the meaning is, that so long as it may go well with any good man, his life shall be prolonged, and no farther. But if his life prove to him a displeasure, and no benefit, it shall be taken away; and an eternal, which is far better, bestowed on him. Thus it happened to *Josiah*, to *Enoch*. *The good man is taken away from the evil to come.* Is. 57. 1.

2 Reg. 22. 20. Heb. 11. 5. Ecclus. 44. 16.

2. Or, *that it may go well with thee*, may carry this sense, which S. *Paul* intimates, 1 *Tim.* 2. 2. Honour Kings, that you *may lead a peaceable and quiet life:* for where this order is broken, and Superiours dishonoured, there ariseth nothing but confusion; peace and quietness is disturbed, and then it goes well with no man, a long life is a discomfort, and no felicity. These if you mean to enjoy, you must honour; for, upon dishonouring, they vanish.

3. Or

3. Or elſe, this promiſe might ſhew Gods Ordinance. For God gives a healthy and long life as a reward and bleſſing to crown our obedience even before the ſons of men. *Pſal.* 37.22. *Such as ſhall be bleſſed of him ſhall inherit the earth, but they that be curſed of him, ſhall be cut off,* Jer. 17.11. Job 21. 17, 18, 19, 20.

In this particular, the diſobedient ſon was to be cut off by the hand of the Magiſtrate, and was to be ſtoned; And *Solomon* tells us, *the Ravens of the valleys ſhall pick out his eyes.* Gods Law then was, that he ſhould not be *longævus*, long-lived. And ſometimes God executes this vengeance with his own hand, as upon *Corah* and his rebellious confederates. *Numb.* 16. *Oh fool, this night thy ſoul ſhall be taken from thee.* Read the ſtory of the Kings, and you ſhall find, that Rebels and Traytours were not long-liv'd, but periſhed by the ſword, and immature deaths.

Deut. 21. 18.

Prov. 30. 17.

The ſixth Commandment.

Thou ſhalt not kill, or murder.

God having in the former Command ſecured the Superiour, in thoſe that follow ſecures all men in general, whether ſuperiours, inferiours, or equals; and firſt he begins with the Perſon, and ſecures his life. Life we would have above all things, nay life we muſt have or enjoy nothing: nor wife, nor good name, can do any good to a murdered man: hence it is, that God ſecures that to us, which is abſolutely neceſſary, peremptorily commanding that no man aſſault our perſon, and attempt to take away our life from us. But, becauſe the Negative includes the affirmative, we muſt do all thoſe duties of juſtice, and charity, by which the life of man may be preſerved.

Inhumanity and cruelty are the fountains which let forth the ſtreams of blood. Brotherly kindneſs and compaſſion teach us to preſerve the life of man, whatſoever then may be derived from either of theſe are the duties of this Commandment, *Ut homo homini non ſit lupus*, that a man be

be not a wolfe to a man: *Ut homo homini ſit Deus*, that a man be as a God to his brother.

1. *Forbidden here then there is,*

1. Cruelty and inhumanity. This forbidden. *Thou ſhalt not take the damme with the young.* Deut. 22. 6. *Not ſeethe a lamb in his mother's milk:* and Prov. 12. 10. *A righteous man regards the life of his beaſt, but the bowels of the wicked are cruel. Would there were a ſword in my hand, that I might ſlay thee,* ſaith *Balaam* to his Aſſe. If cruelty were not to be uſed to a beaſt, much leſſe to a man. God never intended that man, made after his image, ſhould be πῆλον αἵματι πεφυραμένον, a piece of clay kneaded with blood.

Deut. 14 21.

Numb. 22. 29.

Caligula.

2. All kinds of homicide: as our Saviour hath interpreted this Command, *Matth.* 5. whether of the heart, tongue, or hand.

Mat. 15. 19. 1. *From the heart proceeds murders*; of this kind are

a Rom. 1. 31. 1. *a* Unmercifulneſſe, and a deſire to oppreſſe the poor, *Amos* 2. 6, 7.

b Mat. 5. 22. Epheſ. 4. 26. 2. *b* Anger immoderate or cauſeleſſe, too leightly begun, or too long continued.

c Gal. 5. 20. 3. *c* Envy, grudging, repining, rancour, diſdain, emulation.

d Rom. 1. 29. 30, 31. 4. *d* Hatred, malice, uncharitable ſuſpicion, 1 *Cor.* 13. 5, 7.

5. Deſire of revenge, irreconciliation, frowardneſſe, contention.

e Acts 23. 12. Luke 22. 2. 6 *e* Counſel, plotting, or conſent to murder any man.

2. The breaking out of this murder of the heart in

1. The tongue, manifeſted

a Epheſ. 4. 31. Col. 3. 12, 13, 19. 1. *a* By evil ſpeaking.

2. Diſdainful ſpeaking. *Racha.*

3. *a* By bitter and angry words. *Thou fool*, Mat. 5. 22.

4. Mocking in an ill manner, *Levit.* 19. 14. *Gen.* 21. 9.

5. Brawling, threatning, provoking, *Tit.* 3. 2.

b Acts 24. 5. Acts 28. 4. 6. Clamour or vociferation, *Epheſ.* 4. 31.

7. *b* Detraction, Cenſoriouſneſſe:

2. The

2. The hand, which is actual murder, and this may not be acted;

1. Not upon a mans ſelf. For no man is maſter of his own life, he is God's ſervant, and the Lord that gave it, muſt take it away. *Lord now letteſt thou thy ſervant depart,* ſung old *Simeon.* Luke 2. 29.

2. Another he may not kill, *Gen.* 4. 10, 11. *Gen.* 9. 5. Neither commit, *homicidium, fratricidium, parricidium,* &c. not kill a man, his brother, his father.

Q. *Whether then may the Magiſtrate put any man to death?* Exod. 23. 7. 2 Reg. 6. 32.

Anſ. Yes, but he may not murder any man: lawfully he may, and muſt take away ſome mans life; for God hath put the ſword into his hand, and made him a miniſter to execute wrath, *Rom.* 13. 14. *Thou,* then, in the Command, is the private man, who hath no commiſſion from God; not the Superiour, whom God (who alone hath *vitæ & necis poteſtatem,* power of life and death) hath ſet in his place, and in his right and power to execute malefactours. So that, to ſpeak properly, it is not the Magiſtrate, that takes away the malefactour's life, but God that commands his Vice-gerent and Deputy to do it. Gen. 9 6. Deut. 19, 13.

Now, that the Magiſtrate proceed juſtly, and fall not within the compaſſe of murder, neceſſary it is, 1. That there be a juſt cauſe. 2. A right end and intent. 3. That he be Gods Deputy, that is, have a juſt and a lawful power; for where any of theſe three, eſpecially the laſt, is wanting, the man is plainly (who is adjudg'd and executed) murdered; and the doers are murderers, be they in what height, place, or power ſoever. 2 Chron. 24. 22

Now to this murder of the hand are reduced,

1. Chance-medly, *Deut.* 19. 4, 5.
2. Man-ſlaughter, *Exod.* 21. 12, 13. *Levit.* 24. 17. *a* Levit. 24. 19, 20.
3. *a* Mutilation, or dangerous wounds, Fighting. *b* Ja. 4. 1.
4. *b* All duells. Gen. 10. 9.
5. All unlawful war. Treaſons, 2 *Tim.* 3. 4. Gen. 38. 8.
6. *c* Thoſe medicines that procure Abortions. *c* Exod. 21. 22, 23.
7. *d* Cowardiſe in a Magiſtrate, that delivers an inno- *d* Deut. 1, 17.

Luke 23. 24. cent person to the will of his enemy. This was *Pilate's* case.

In this Precept is commanded,

a Job 29. 15, 16 2 Cor. 8. 3. 1 Pet. 1 22. *b* 1 Tim. 5. 23. 1. *a* To love one another, and to do all offices of charity, by which the life of man may be preserved. 2. *b* To preserve our own health, and of others, so far as we can.

c Rom. 12. 18. 3. *c* To preserve and follow peace with all men. To be quiet, 1 *Thes.* 4. 11.

d Col 3. 12. 4. *d* To be merciful, bountiful, to prisoners, captives, *&c. Mat.* 25. 36.

e 1 Per. 3 8. Col. 3. 12. 5. *e* To be courteous, kind, affable, *Ephes.* 4. 32.

f Rom 15. 1. 6. *f* To bear one anothers burdens, *Gal.* 6. 2.

g 2 Cor. 2. 10. Ephes. 4. 32. 7. *g* To forgive and remit offences, and to be easily pacified and reconciled.

I need not delineate farther who they are that break, who keep this Commandment; since by the inspection of the particulars it is easie for any man to do it.

The 7th Commandment.

Thou shalt not commit Adultery.

Col. 3. 5. 2 Thes. 4. 5. Θυμὸς, Anger and the ill effects thereof are restrained in the former Commandment; In this, ἐπιθυμία κακὴ, evil lust and concupiscence.

The end intended in this Commandment is Chastity, that we keep our bodies chast, as the Temples of the holy Ghost: whatsoever therefore may conduce to this end must be done, what may stain our chastity must be avoided.

What is here Commanded.

a 1 Thes. 4. 5. Luke 21. 34. 1 Tim. 3. 1. Pet. 3. 2, 3. Gen. 19. 5. *c* 2 Cor. 6. 4, 5. 1. *a* Chastity. 2. Sobriety. 3. Temperance, or moderation in meats and drinks, Purity.

b 1 Pet. 3. 2, 3. 4. *b* Modesty in apparrel, in behaviour, in words, *Mat.* 5. 25. 1 *Tim.* 2. 9.

5. *c* Castigation of the body, 1 *Cor.* 9. 27. *Rom.* 13. 14.

6. Prayer,

6. *d* Prayer, watching, faſting. *d* 1 Cor. 7. 5.
7. *e* Marriage to thoſe who have not the gift of continency. 1 Pet. 4.
e 1 Cor. 7. 9.
8. *f* The bed undefiled: or the chaſt uſe of a wife. Mat. 19. 11.
f Heb. 13. 4.
9 *g* Not to ſeparate, divorce, or put away a wife. *g* Mat. 19. 3.
10. Labour in an honeſt vocation, 2 *Theſ.* 3. 6. *ad* 13. Ezra 10. 19.
11. *h* To make a covenant with the eyes, and cares. *h* Job 31. 1, 7.
12. *i* To keep honeſt, modeſt, and chaſt company. Mat. 5. 29.
i Prov. 7. 22.
Pſal. 50. 18.

In this Commandment are forbidden,

1. All kind of ſenſuality, laſciviouſneſs, wantonneſs, or uncleanneſſe, which is contained under theſe four words, *Rom.* 1. 24. Deut. 22. 22. Prov. 6. 32. Heb. 13. 4.

1. πορνία, which in a married perſon is whoredom or adultery: and under it may be reduced; Levit. 18. 6. 1 Cor. 5. 1.

1. Inceſt, which is committed with one allyed in the degrees prohibited. Gen. 2. 24. Mat. 19. 5. Mal. 2. 14, 15, 16.

2. Polygamy, or the taking and keeping of two or more wives.

3. Concubinage, which northward they call a Ligbie.

2. πορνία. Villanie, under which are contained,

1. Beſtiality, *Levit.* 18. 23.

2. Sodomy, *Levit.* 18. 22. *Rom.* 1. 26. *Gen.* 19.

3. πλεονεξία. An immoderate deſire: and under this are,

1. *a* Harlotry, when committed with a common ſtrumpet. *a* Deut. 23. 17. Jer. 5. 7.

2. *b* Fornication, when with a maid not common. *b* Epheſ. 5. 3. Ezech. 18. 6.

3. Immoderate uſe of the marriage-bed, *Heb.* 13. 4. Epheſ. 4. 19.

4. κακία. Naughtineſs, laſciviouſneſs, wantonneſs; to which may be reduc'd, this filth following: Gal. 5. 19. Gal. 5. 9.

1. All that feeds this ſin, or are incentives to it: as *a* Pet 4. 3.

1. *a* Luxurious diet, inflaming wines, *&c. Iſ.* 5. 11. Rom. 13. 13: 1 Cor. 5. 11.

2. *b* An idle life. *b* Ezech. 16. 49 Rom. 13 14.

3. Moroſe thoughts, that dwell on the phancy with delight, *Matt.* 15. 19. Job 20. 11, 12, 13.

2. *c* All outward provocations to it, which are the ſnares of luſt: as laſcivious dreſſings. *c* Iſ. 3. 16. ad 23

1. *d* Embroydred hair.
2. Painting the face, 2 *Reg.* 9. 30.
3. *e* Strange apparrel. 4. wanton gestures, dalli-ances.
5. *f* Corrupt company. 6. Lascivious books.
7 *g* Wanton pictures, tales, stories, songs.
8 Immodest kisses, *&c.*

3. The signs of it.

1. *h* In the eye wanton glances. Eyes full of adultery.

2. *i* In the speech, σαπρὸς λόγοι, smutty words.

4 *k* In a word, all desires of wantonnesse consented to, though they break not into act.

Those who keep their bodies chast, or use the means to chastity are those who keep;

Those who pollute, or give way to any temptation that may pollute, are the men that break this Commandment.

d 1 Tim. 2. 9.
e Prov. 7. 9. ad 27. Mat. 6. 22.
f 1 Cor. 5. 11. 1 Cor. 15. 33.
g Prov. 6, 27. Isa. 3. 16.
h 2 Pet. 2. 14. Gen. 38. 7.
i Ephes. 4. 29. Col. 3. 8.
k Ja. 1, 13, 14.

The 8th Commandment.

Thou shalt not steal.

Man may have a just title to somewhat, which he may call his own, whether his Title ariseth, by just acquisition, inheritance, by gift or donation, or by contract. And it is the purpose of God here to secure *Suum cuique*, every man in his estate, setting a hedge, and a fence about his goods by an eternal law of commutative justice, that no man dare to break over, or rush upon, what is his, without an apparent injury, and an affront done to God.

This being the end:

1. *Here is commanded,*

1. *a* That every man be content with his estate: and to have moderate desires.

2. *b* To preserve our neighbours goods, and to suffer every man to enjoy his own quietly, and fairly.

3. *c* To give and pay every man his due: and injure no man.

a 1 Tim. 6. 7, 8. *b* Phil. 2, 4. 1 Reg. 21. 6. *c* Rom. 9. 8, 1 Thes. 4. 6. Deut. 25. 13.

4. To

4. *d* To uſe juſtice in all our dealings, contracts, bargaines. *d* Jo. 6. 12. Prov. 27. 23.

5. *d* To be frugal, and not to ſpend above our eſtates, *Luke* 15. 13. Phil. 4. 12.

6. *e* To uſe honeſt means to get a livelyhood: *viz.* prayer and labour. *e* Mat. 6. 11. 1 Tim. 5. 8, 6.

7. *f* To uſe our goods to benefit others juſtly, liberally, chearfully, *Heb.* 13. 16. *f* Luke 6. 35.

8. *g* That we reſtore what is unjuſtly gotten, or detaind, *Luke* 19. 8. *g* Exod. 12. 6, 7.

2. *Here is forbidden,*

1. *a* Unjuſtice, violence, oppreſſion. *a* Rom. 1. 29.

2. *b* Covetouſneſſe, and hoarding up all that comes in. 1 *Tim.* 6. 9. 2 *Pet.* 2. 14. *b* 1 Theſ 4. 6. Epheſ. 5. 5.

3. *c* Tenacity, or the niggard's hand. *c* Eccl. 4. 8.

4. *d* Contentiouſneſſe, and vexatious Law-ſuites. *d* 1 Cor. 6. 1.

5. *e* Immoderate care and ſollicitude. *e* Mat. 6. 25.

6. *f* Deceit, fraud, circumvention in bargains, contracts, buying, ſelling. *f* 1 Theſ. 4. 6.

7. *g* Picking and ſtealing: or ſecret purloyning, 1 *Pet.* 4. 15. *g* Epheſ. 4. 28.

8. *h* Open robbery, violence, plundering, and rapacity. *h* 1 Cor. 6. 10.

9. *i* Falſe weights, and meaſures. *i* Deut. 25. 13. Amos 8. 4.

10. *k* Sacriledge. To detain Tythes, Tribute, Cuſtom, *Luke* 20. 25. *Matt.* 22. 8. *k* Rom. 2. 22. Acts 5. 3.

11. *l* To borrow and not to pay again, when they are able. *l* Pſal. 37. 21.

12. *m* To detain hirelings wages: cheat orphans, and widows. *m* Ja. 5. 4. Jer. 7. 6.

13. *n* To embezel other mens eſtates, and fail a truſt. *n* Lev. 6. 2, 3.

14. *o* To receive bribes, and ſet juſtice to ſale. *o* Iſ. 11. 23.

15. *p* To break their promiſe, and refuſe to ſtand to their bargain. *p* Pſal. 15. 4. 1 Pet. 2. 1.

16. *p* To embaſe and adulterate Coin, and paſſe it for good and perfect.

17. *q* Prodigality to waſt their own eſtate. *q* Luke 15. 13. Lev. 6. 4, 5.

18. They, who make not reſtitution, offend. Exod. 22. 16, 7.

r 2 Thes. 3. 11. 19. r To live an idle life, and not to use honest labour to live.

The 9th Commandment.

Thou shalt not bear false witnesse against thy Neighbour.

The scope and intent of the Law-giver is, that as God is a God of truth, so those who honour him, labour to preserve Truth among men, and hate the contrary, which is all falshood and lying; since by a false Testimony the credit, reputation, and good Name of our neighbour, that I say nothing of his goods and life, are much empaired and wrong'd.

a Ephes. 4. 25. Ps. 15. 2. b Rom. 1. 30. Lev. 19. 16. 1 Tim. 5. 13. c Acts 23. 7. Jo. 18. 36. Acts 5. 42. Luc. 22. 57. d Rom. 12. 9. 1 Pet. 2. 1. 2 Cor. 12. 20. Acts 12. 22. 1 Thes. 2. 5. e Ephes. 4. 29. 2 Sam. 16. 3. f Prov. 17. 27, 28. Ja. 3. 6. Eccles. 10. 12, 13, 14. g Gal. 2. 4. ad 14. Ruth 2. 4. h Ephes. 5. 4. 1 Sam. 25. 2 Sam. 16. 5. Gen. 21. 9.

This sometimes is called in question in judgement, sometimes again it may be hazarded in private commercies among men: and therefore God here gives an order for the tongue, that whensoever, or wheresoever there be an occasion to speak of him, we cast off lying, and speak every man the truth of, and to, his Neighbour. Our words then must be,

1. *a* True, to which is opposed { *b* Lying, and Slander, Calumny, Detraction, Vanity, Tale-bearing.
2. *c* Free, to which is opposed { *c* Indiscreet profession of truth, and Cowardly fear.
3. *d* Simple, to which is opposed { Guile and whispering, Dissimulation, Flattery.
4. *e* Profitable, to which is opposed { Unprofitable, Hurtful, Rotten } speech
5. *f* Few, to which is opposed { Immoderate prating, Futility, Unseasonable suppressing the Truth.
6. *g* Courteous, to which is opposed, Scurrility, Railing, Scoffing.

7. Affable

7. *b* Affable, to which is opposed, Morosity, Churlish words.

1. The vertues here commanded, are, Truth, Freedom, Simplicity, *&c.*

2. The opposite vices forbidden. *viz.* Lying, Slandering, *&c.*

1. *They then keep this Commandment,*

1. *a* That preserve the good name of their neighbour. *a* Prov. 10.12.

2. *b* That truly, and freely, and simply, give a testimony to Truth, especially being call'd to it by lawful authority. *b* Matt. 1. 19. Acts 4. 20. Acts 5.29,30.

3. *c* That use few, courteous, profitable, and affable words. *c* Ja. 1. 9. 1 Pet. 3. 8. Eph. 4. 29.

4. *d* That speak well and charitably of their neighbours. *d* 1 Cor. 13.5, 7.

2. *They offend against this Commandment,*

1. *a* They that bring in, and they that are, false witnesses against any man. *a* Matt. 26.60.

2. *b* They that accuse their neighbour unjustly, and raise false tales, and they who report and scatter them. *b* 1 Reg. 21.13. Levit. 19.19. Tit. 2. 3.

3. *c* They that openly slander, detract, scoffe, or rail at their brother, or uncharitably censure him, and backbite him. *c* Luc. 11.15. Acts 2.13. Matt. 7. 1. Rom. 2. 1.

4. *d* They who are suspicious, raise jealousies, and are busie-bodies in other mens matters. *d* 2 Sam. 16. 3. 1 Pet. 4. 15.

5. *e* They who flatter and dissemble with a double tongue. *e* Prov 26, 18. 5. ad 26.

6 They who are whisperers, *Rom.* 1. 29.

7. *f* They who use churlish words, and are vain boasters, 2 *Pet.* 2. 18. *f* 1 Sam. 25. 3, 10.

8. *g* They who give malicious false Testimonies in publick or private, *Exod.* 23. 1. *g* Rom. 13. 15. Ps. 58. 1, 2, 3.

9. *h* They who conceal the Truth to the prejudice of another, being required by justice and charity to give Testimony to it. *h* Prov. 24 11. Levit. 5. 1. *i* Ps. 82. 4. *k* Reg. 21. 12, 13.

10. *i* Judges that give false Sentences.

11. Advocates

k Exod. 23. 2.
l Is. 10. 1. Jer. 32. 13, 14.
m 1 Tim 4. 2.

11. *k* Advocates and Lawyers that wittingly plead bad causes, 2 *Chron.* 19. 2.
12. *l* Registers or Notaries that make false Acts.
13. *m* All that æquivocate or lye, *Exod.* 23. 7. *Col.* 3. 9.

The 10th Commandment.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is his.

This Commandment cuts to the quick: and the Scope of it is to extirpate the very root, and destroy the seed of all injustice and uncharitableness from the earth.

It shews that God looks farther than man, and that his Law is more perfect and exact, than all the laws of men: For, whereas the laws of men can only restrain the outward *a* Act, bind the hands, and stop the mouth; and, in case they prove unruly, punish the Malefactor: Gods Law takes hold on the first and inmost thoughts, intentions, and *b* motions to evil; and, in case they be entertained, will call man to the bar for them.

a Rom 13. 4. Heb. 10, 16.
b Rom. 7. 14: Mar. 12. 30. Jo. 4. 23.

I little doubt, but what is here forbidden was also prohibited in the former Commandments: for in them all intentions to evil are restrained. But yet with this difference; In them it was by reduction and implication, in this it is plainly, and by explication: in them, somewhat darkly; in this clearly, evidently, expressely.

And such an Expresse and Command, was necessary. For such is the deceitfulness of mans heart, that he is apt to flatter himself, and to conceive, that when he hath forborn the outward Act, he hath done God's will. This is apparent in the young *Pharisie*, who, because he had lived ἀμέμπτως, a blameless and a good Moral life; and outwardly observed *Moses* law, professed openly, All these have I observed from my youth. And again it is more evident in the old *Pharisees*, that confined the duties to the

Luc. 18. 21.

external

external act. So that it was neceſſary for our Saviour to teach theſe *Rabbies*, that *Moſes* meant ſomewhat beyond what the bare words ſounded. *Mat.* 5. *You have heard, that it was ſaid by them of old, Thou ſhalt not kill, Thou ſhalt not commit adultery*; But *I ſay*, Cauſeleſſe anger, deſire of revenge, luſt after a woman, is a breach of the Law.

Thus much a man, being over-indulgent to himſelf, would never have thought of; and therefore God by an expreſſe and peremptory law hath commanded, *Non concupiſces. Thou ſhalt not Covet.* And the examination of our wayes by this, will conclude the moſt ſtrict liver and Phariſee under ſin, and make him cry out with S. *Paul, O miſerable man that I am! Who ſhall deliver me from this body of death?* Rom. 7. 24.

Concupiſcence is that which is here prohibited, not ſimply all, but that which is evil; For our deſires are of two kinds, Good, and Evil. Rom. 7. 20.

1. There is a good deſire. A good deſire of ſuperiority, 1 *Tim.* 3. 3. A good deſire of puniſhment upon a malefactor, *Deut.* 13. 8, 9. A lawful deſire of woman, meat, and drink. *a* A lawful deſire of goods and riches; A good deſire that truth ſhould flouriſh, and a good luſt of the *Spirit* againſt the *fleſh*, Gal. 5. 17. *a* Gen. 24. 3. Jo. 4. 6. Prov. 30. 8. Jo. 17. 17.

So long as the deſire is regulated and kept in by the Law of God, it is good and neceſſary, and God hath left it impreſſed in the ſoul, as the incentive to all duties both Religious, Natural, and Moral.

2. But beſides this good deſire, there is a bad, which is call'd the *old man*, Eph. 4. 22. *Sin that dwells in us*, Rom. 7. 5. *The ſting of death*, 1 Cor. 15. 56. *The thorn in the fleſh*, 2 Cor. 12. *The concupiſcence of men*, 1 *Pet.* 4. 7. Which is a fooliſh, hurtful deſire retain'd in the ſenſual part of the *a* ſoul, which is ſo far from being a help to the underſtanding and will as it ought, that it darkens and ſeduceth it. *a* Pet. 2. 11. Acts 7. 51.

And hence it comes to paſſe, that an Object of profit or pleaſure being propoſed, it is firſt delighted with it, then it ſtayes and dwells on that delight, after it conſents to receive it, or at leaſt, doth not reſiſt or reject it, rather ſets the

thoughts to compasse it, or at last yields to act it.

By this gradation, sin from the conception is brought to the birth: which progress S. *James cap.* 1. *v.* 14, 15. hath thus excellently expressed, *Every man is tempted, when he is drawn away by his own lust, and entised.* Then when lust hath conceived, it brings forth sin, and sin, when it is finished brings forth death.

Evident here it is, that Lust in the heart of man, is as it were the *Matrix*, in which sin first receives the conception, articulation, life, motion, and groweth, till it come to the Birth: and the Midwives, as I may so say, to bring it forth, are the *lusts of the flesh, the pride of life, and the lust of the eyes*, that is, profit: Which last is especially forbidden in this Commandment. And two Objects are here named.

1 John 2. 16.

1. Our neighbors goods, His *house*, his *servants*, his *cattel*,
2. Our neighbours wife, *Thou shalt not covet*, &c.

Because men commonly lust after these.

1. By wanton fleshly desires, they lust after their neighbours wife.
2. By covetousnesse, they lust after their neighbours goods, his house, his man-servant, his maid-servant, his oxe, his asse.

And yet these are not all the irregular lusts, by which a man is tempted, drawn away, and entised. There is,

a Habb. 2. 9. Judg. 9. 7, 15, 21.

1 *a* A lusting after our neighbours dignity, honour, place, through pride, and ambition. This is pride of life in S. *John*.

b 1 Sam. 18. 5. ad 21.

2. *b* A lusting after our neighbours blood, and life, out of envy, hatred, malice, revenge. These are lusts of the flesh.

c 1 Reg. 18. 17, Matt. 9. 3, 4, &c.

3. *c* A lust to take away our neighbours good-name and reputation; arising out of the same, or other vicious causes.

That therefore no man should conceive that his covetous, and *wanton lusts* were alone restrained, and not his proud, & ambitious, revengeful, malicious, and envious also; That no man dream of a liberty in any; it hath pleased the Law-giver here to give a καθαρτικον, a Purge to all,

Tertul. de pallio.

and

and to ſet a Bar to all, by this general Prohibition.

Thou ſhalt not covet his oxe, nor his aſſe;
Nor any thing that is his.

His honour is his, his life is his, his good name is his, as well as his wife, his man-ſervant, his maid-ſervant, his ox, or his aſſe; and therefore we may no more covet to take from him the one, than the other: what is his, he muſt quietly, and peaceably enjoy.

1. *In this Præcept is commanded,*

1. *a* That we be content with our own, and the portion that God gives us. *a* Phil. 4. 11, 12

2. *b* Not to be covetous of what is another man's. *b* If. 5. 8.

3. *c* That we labour in that Vocation, to which God hath called us, honeſtly. *c* Epheſ. 4. 28.

4. *d* That the commencement of any motion to deſire what is anothers, is to be diſbanded inſtantly, and not ſuffer'd to ſtay in the appetite in any degree of moroſe delectation. *d* Acts 20. 33, 34. Gal. 5. 24.

5. *e* That thoſe things be our neighbours which God hath given him. *e* Acts 5. 4.

6. *f* That by this gift every man hath a property, and diſtinct right, in that he poſſeſseth; and therefore no man may deſire to invade or diſpoſeſs him. *f* Habb. 2. 5, 6.

7. *g* That we fight againſt fleſhly luſts, and labour to mortifie, crucifie, and ſubdue them. *g* Epheſ. 6. 12. Rom. 8. 3. Gal. 5. 24. 1 Cor. 9 27.

8. *h* That we ſtop ſin in the beginning, and reſt not till extinguiſhed. *h* Prov. 1. 10. ad 20.

2. *Offenders againſt this Command, are*

1. *a* They who envy other mens wealth and proſperity. *a* Matt. 20 15.

2. *b* They which deſire paſſionately to poſſeſs, what is another mans. *b* 1 Reg. 21. 4.

3. *c* They who with greedineſs purſue riches, honours, pleaſures. *c* Micah 2. 1, 2.

4. *d* They who are over-ſollicitous, careful, vexed, diſtracted, diſquieted, about the purchaſe of worldly things. *d* Matt. 6. 24. ad 34.

5. *e* They who having sufficient, still desire more.

e Prov. 30. 14, 15.

6. *f* They who are idle, and labour not in an honest way to get their living.

f 2 Thes. 3. 11.

7. *g* They who stifle not sin in the conception and birth; or, being brought forth, do not mortifie and crucifie it.

Gen 47. 3. Rom. 7. 13. ad 25.

g Rom. 8. 5. ad 13.

Many other offences there are against God's Law, but they may, either by these general rules, be discovered; or else by the particulars, known: there being very few which will not with ease be reduced to one or other of those heads above mentioned. Some of these are here twice set down, and under divers commandments, because Divines sometimes reduce them to one Commandment, and sometimes to another.

Q. *Whether is a man able of himself to do these duties to God and Man?*

A. No. For, my good child, know this, that thou art not able, to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace.

Here I thought good to insert this discourse about the ability of man to keep God's Law.

Matt. 19. 17.

When the young man came to our Saviour to ask him the way to heaven, the answer which Christ returned was, *If thou wilt enter into life, keep the Commandments:* and no question, were a man able to keep the way without erring, or stand upright in the way without slipping or falling, this very way would bring a man safe to life. For

a Ezech. 20. 13.

it was not said in vain, He *a* that does these things shall live in them.

b Matt. 7. 13, 14.

b A hard narrow and straight way indeed it is, yet it would be considered, whether out of wilfulness we do not desert it, and, under pretence of difficulty and disability, take liberty to satisfie our own lusts and affections, and to break asunder those bonds, and cast away those cords, by which the very light of reason (which is a ray of the Divine Image, shining yet in our souls) would fasten and oblige us.

To open this point fully: Man must be considered either as

as a meer Natural man, or as ſupported by ſpecial Grace.

1. Let man be conſidered in the ſtate of nature only, though he cannot ſhake off ſin, that hangs ſo faſt on, nor repreſſe the dominion of it univerſally; yet he may forbear many evil outward actions in particular, to which he returns *like a dog to his vomit*, in which he wallows *as a ſwine in the mire*. For though imbred concupiſcence doth tempt and incline, yet it doth not confine and determine any man, to this or that ſin in particular; as to act this murder, this adultery, that theft, that ſlander, *&c.* 2 Pet. 2. 22.

And this is manifeſt, becauſe Reaſon in man is *Natural Grace*; it being a gracious part in God, to make man a reaſonable creature: and this light of reaſon ſhews, that there is ſomewhat, of its own nature, vertuous and juſt, which is to be proſecuted; ſomewhat vicious and unjuſt, which is to be avoided, though there never had been any poſitive law to command the one, or to reſtrain the other. Were right Reaſon then heard to ſpeak, the outward acts of God's Commands would not eaſily be diſobeyed. The firſt reaſon. Rom. 2. 14, 15.

Examine but every precept apart, and the reaſon of the obſervance will appear ſo equal, that it will be no hard matter to judge by what irrational perſwaſions a man is drawn away from his own power and abilities, as if he were unwilling to uſe it againſt his pleaſing deſires.

1. By the very firſt Commandment he is enjoyned to ſubject himſelf to Almighty God as a Superiour Power, to ſerve him as the Lord, to adore him as his Maker, to love and honour him as his Father. There is nothing but corrupt reaſon that can entiſe him to the breach of this command. For let him deliberate with that natural underſtanding with which God hath endued him, and reaſon will dictate thus much, That it is both juſt, ſafe, and beneficial, that man, being God's ſubject, ſervant, child, creature, do render unto his ſupreme Lord, Maſter, Father, Creator; Fidelity, ſervice, fear, reverence, love, honour.

2. From this ſtep, to the next of God's laws. Thou ſhalt not make to thy ſelf any graven image, Thou ſhalt not bow down to it, and worſh p it. What difficulty, what

impossibility is there in this, that it may not be kept? For what man, endued only with the light of reason, and is not forsaken of God, will prostrate himself before, and call upon a blind, deaf, dumb, dead stock, far more worthless than the meanest creatures? Who can imagine to represent an infinite essence, and a spirit, by finite and material lines? which is so far, not only against reason, but even common sense; that *David* made it a *Quære*, whether the Idolatour, or the Block, to which he boweth, were more senseless, *Psal.* 135. 18.

3. But sure I am, the rash and foolish breach of the third Command, admits no excuse for it, but Custom, which aggravates all other sins. Pleasure it hath none to speak for it, profit ordinarily it brings none, which are the two great inchanters of mortal men, and advocates for other transgressions. Theft gives satisfaction to our needs. Adultery to our lust. Oppression to our ambitious, covetous heart. But this contempt and abuse of Gods name, satisfies no sense, advanceth not the estate. Advise then with Reason, and she will tell you, that there is no reason to be given, why any man should take Gods name in vain, except he desires to dwell with everlasting burnings.

4. No nor any reason for the breach of the next: very much for the observation of it. For, what burden, what pain, what inconvenience is there in this, to set apart a day to the service of God, and rest from our ordinary labours? rather what great ease, what equity? God bestows upon us six dayes, 'tis but reason then the seventh be his, and that it be a resting day, a holy day, a day of Rest; for the content of the servant, and the comfort of the master: a day of holiness, in which both master and servant may tender their devotions, and express their thanks to their good Lord.

Were these Dictates of nature well learned, and weighed, all the pretended difficulties of the first Table would vanish; and easie it would be to perswade obedience to these wholesome laws. And the self-same light of nature, that perswades to piety, would perswade to justice and charity also. 1. For

1. For, do not children receive from their parents, their natural life, livelyhood, education? Have they not begotten us, born us, cheriſhed us in our weak and helpleſſe infancy, and beſtowed upon us the harveſt of their labours, cares, ſorrows? Were this well thought on, it could never be held a burden, that we return unto them due reſpect, honour, love for love; ſince natural reaſon, and affection enclines men to be grateful towards great benefactours.

2. To proceed; remove thoſe following Laws, and whoſe life, whoſe wife, whoſe goods, whoſe good name, can be free from invaſion? He that will not kill, may have a deſign to do it; and he that will not defile his neighbours wife, yet may have a luſtful eye: Now all theſe injuries and deſires, God hath ſtav'd off, with this one Dictate and maxim, of nature, *Quod tibi fieri non vis, alteri ne feceris.* Kill not, do not covet to kill. Pollute not, do not covet to pollute. Steal not, do not deſire to ſteal. Be-lye not, do not deſire to be-ly another; becauſe, thou thy ſelf art offended, if another do, or covet to do, in any of theſe, the leaſt wrong unto thee.

The ſum of all this is, that the Commands of the Decalogue are highly conſonant to the rule of Reaſon; and for the outward acts, and groſſe breaches thereof may be forborn by any man, who will hearken to what his reaſon will teach him.

This is manifeſt alſo in that the lewdeſt man attempts not malicious wickedneſſe without ſome precedent deliberation. A debate there is betwixt reaſon and paſſion, pleaſure, profit, and the ſoul, before the conſent is gotten, and reaſon being over-born by ſelf-love, yields againſt the evidence of conſcience. *Video meliora, proboque; Deteriora ſequor*, and then follows a free election and contrivance by what means the plot may be brought to paſſe. And yet when it comes to the birth, and is ready to be delivered, the moſt wicked man will hold in, and reſtrain himſelf, put caſe the eye of ſome honeſt *Cato*, the reverence of ſome man he honours, ſome preſent fear or danger. The ſecond reaſon.

danger doth over-awe him. Why is it else, that sin is delay'd, sought to be put off to darkness, to corners, and to be acted in another place and time? This clearly shews, that it is more possible for a natural man to keep the outward act of Gods commands, than he usually doth.

The third reason.

Lastly, this is evident even by the laws of men, who have set penalties upon those who break the Moral law. Now it were unreasonable for a Prince to lay a punishment on that crime which is unavoidable. These very penalties then sufficiently demonstrate, even in the judgement of men, Notorious crimes (such as are murders, adulterie, theits, perjuries, &c.) might be avoided by meer natural men, were but the law of reason heard to speak.

Thus it is with nature in those actions which are manifestly ill; as for those which are good, a possibility there is, even of a meer natural man, to perform many a moral act, which for the substance of the work is simply good, and yet is omitted. Evident it is, that he, who is ψυχικὸς, carnal, may give a cup of cold water to one that belongs to Christ, he may cast two mites into Gods treasury, he may give meat to the hungry, and drink to the thirsty, or, he may, if he please, omit it, or deny it. Which because he could do, and did not, he is justly condemned. *Mat.* 25. 42.

But what then? What? Are the Commandments of God to be kept by a meer natural man? I say it not. Thus much only; that many outward scandalous acts may be restrained, and forborn: many good actions that are omitted, done by observation of the rules of nature. Men, considered as men, may be far better morally than they are: less sinful, more charitable, more just; though in the inward part and actions of obedience, they will come far short.

Chryſ. de pœn. hom. 8. *Baſil. in Pſal.* 118. *Aug. de Temp. ſer.* 61. *verſ* 19. *Idem de Natura & Gratia. c.* 3. *& 69. Idem in Pſal.* 56. *Hieron. exp. Symb. ad Damaſum.*

And this I take to be the meaning of the Antients, *Chryſ. Baſil. Auguſt. Hieron. Concil. Arauſ.* c. 25. who with one mouth affirm, *Deus non mandat impoſſibilia.* God commands no impossible things: and St. *Auguſtine's* reason is, *quia juſtus eſt*, because he is a just God. He doth not as

as *Pharaoh*, require the tale of brick, where he denies the ſtraw.

2. *Not without his ſpecial grace.*

You have ſeen how far the Commandments are poſſible and may be kept by a meer moral or natural man. But beſides theſe outward acts, there be many inward, and from both theſe there iſſue many other duties, which for many cauſes may be defective, yea and will be defective ſo long as we carry about us this body of ſin. There is one perfection of this life, another of the life to come. Now the Law of God expects from us in this life, not abſolute perfection, but ſuch a perfection as is to be had in this life, which the School calls *perfectio viatorum*, the perfection of wayfaring men, and define it thus; When the will of man habitually entertains nothing that is contrary to the love of God. *Thom. 2. 2. 4. 44. art. 4. ad ſecundam.*

To arrive to this pitch the power of nature is too weak, it muſt be attain'd by the grace, or (as our Catechiſm hath taught us) by the *ſpecial grace of God*: for it is a Peculiar to thoſe who are born again, ſanctified by the Spirit of God, cleanſed by Chriſts blood, engrafted and made partakers of the Divine Nature: *Without me*, ſaith our Saviour, *you can do nothing*, Jo. 15. 4, 5.

But with him, that is, Chriſt, they may do much; they may go far, they may walk uprightly and ſincerely in this way. Poor and infirm people, that conceive the contrary, have not yielded themſelves to be governed by the Spirit of Chriſt. Would they but make a trial, they ſhould find that true, which S. *Paul* confeſs'd by experience in himſelf: He complain'd of the *thorn in his fleſh*, but after he had received *ſufficient grace*, he confeſſeth that Chriſts *yoke was eaſie, and his burden light*, that no Command was grievous to him. *I can do all things through Chriſt that ſtrengthneth me.* And *David*, that was troubled at his ſlips and falls, yet when God had once ſet his heart at liberty by this ſpiritual unction, could run the way of Gods Commandments: not walk ſofily, but run over them with great haſte and pleaſure. 2 Cor. 12. 8, 9. Phil. 4. 13. Pſal. 119. 32.

Even as a Cart-wheel, that creaks and complains all the way it goes, under the smallest burden, while it remains dry; but, having some small quantity of oil put to it, runs on merrily, and without any noise: So also he that groans under the burden of Gods Law, and complains of the weight, of the uneasinesse, of the difficulty of it, being supplied with this holy oil, runs on with comfort and murmurs not.

This grace of God in this life never raiseth the man to perfect, exact, and unsinning obedience; but, it makes him
Gal. 6. 15. a *new creature*, creates in him a sincere obedience to the whole Gospel, it shuts the door against all temptations and security, sloth, presumption, hypocrisie, partial obedience, and habitual progresses in sin; it teacheth and enables us to mortifie, crucifie, and shake off the fruits of the flesh; and, upon our failings, it quickens us to bewail and lament our frailties and infirmities; for Christs sake, of our heavenly Father to beg a pardon, and ever after to reform and amend what is amisse.

In this sense a regenerate man, assisted, or rather informed by the *special grace of God*, may, nay must walk in
Luke 1.74,75. the Commandments of God, and serve him; This is the condition of the second Covenant, and Gods grace, shed in a good mans heart, inables to perform it: which obedience, when it is truly and faithfully done, though mix'd with much weaknesse and imperfection, and many sins, (so that they be not leavened with wilfulnesse and impenitence) God hath promised to accept and crown.

For, for our comfort, the Law is now in the hand of a
Heb. 9.15. Mediatour; and, having the whole in his own hand, he could make what order for it he pleased. Among others, this was one, that if there be in a man a ready will, 2 *Cor.* 8.12. a man shall be accepted according to that he hath,
Luke 21.2,3,4 and not according to that he hath not. How kindly did
Mat. 26. 13. he accept the poor widows two mites? How candidly did he take *Marie's* box of spikenard, because that little they did, was all they could do?

1 Tim. 2. 5. This Mediatour is the man Christ Jesus, and he well remembers

remembers of what mould we are made, and therefore being a compaſſionate High Prieſt, he will take all well that is done with an honeſt and good heart, and intercede for the imperfections. Had there been a bruiſe in the reed, *Moſes* would have broke it quite; no more than an Ember in the flax, the ſevere Law-giver would quench that. But he who hath undertaken to be our Mediatour, will not deal ſo by us: mediate he will, and ſtrengthen the bruiſe; plead for he will, and blow up, not blow out this little ember. His hand will not break the one, nor his foot tread out the other. Bleſſed be God, this is the help thoſe, who are *born of the Spirit*, are like to have from the bowels of a Mediatour. Heb. 9 11, 12. Heb. 7. 25. Mat. 12. 20.

Now look upon him, as a Judge, and then there is great comfort likewiſe. For howſoever thoſe who are none of Chriſts ſhall appear and anſwer at the great Tribunal of Juſtice; yet all they that belong to him ſhall take their trial at the Bar of Mercy.

Into this Court he is pleaſed to remove, where exalting, or rather ſuper-exalting his Throne of grace, all his are to anſwer to theſe Articles.

1. Whether they have hearkned to grace, and have had a care, a reſpect, an eye, a love to Gods Commandments?

2. Whether their hearts were troubled, that their care was not ſuch as it ought, nor their obedience equal and coreſpondent to their love and deſires?

3. Whether they have not grieved, quenched, done deſpite to the Spirit of grace?

4. Laſtly, whether they have daily pray'd for increaſe of grace, whether daily for remiſſions of ſins, which was alſo one of the Commands of this Mediatour, *Dimitte nobis debita noſtra*, Forgive us our ſins, and lead us not into temptation? And if we can anſwer with a good conſcience to theſe intergatories, our deſires and indeavours will paſſe for reall performances; our ſorrow for not keeping will be accepted; and our asking of pardon, procure and obtain mercy.

Quest. *How is this special grace and help to be attained?*

Answ. By prayer; for, *Cæli clavis, Oratio.* Prayer is the key that opens the gate of heaven, and moves God to bestow a blessing: whence it was, and is good counsel, *Ascendat oratio, ut descendat gratia*, Let prayer ascend, that grace may descend: And thus much this Catechism intimates, warning us at all times to call for this *special grace, by diligent prayer.*

Quest. *Is there any rule and form of prayer prescribed?*

Answ. Yes, the Lord's Prayer. *When you pray, say, Our Father which art in heaven.* Luke 11. Which Command no man can with a good conscience obey, that holds all set forms necessary to be cast out of the Church. A prayer it is, full and comprehensive of all we can sue for; enlarge our selves we may, but more we cannot ask than is comprehended in it. In this, we have not only Christs name to countenance our suits, but words put into our mouths by Christ to sue in.

Amica & familiaris oratio est Deum de suo rogare, ad aures ejus ascendere Christi orationem. Agnoscat pater filii sui verba, quum precem facimus; qui habitat intus in pectore, ipse sit in voce; et cum ipsum habeamus apud Patrem advocatum pro peccatis nostris, quando peccatores pro delictis nostris petimus, Advocati nostri verba promamus. Cyp. *de orat. Dominicâ.*

That is: It is a grateful, friendly, and familiar prayer, to intreat God by that Petition he fram'd; the prayer that Christ taught, ascending to his eares. Let the Father acknowledge the words of his own Son, when we pray; Let him who dwells in the heart, be in the voice: and since we have him an Advocate with the Father for our sins, when we poor sinners ask pardon for our offences, let us produce and send up the words of our Advocate.

In orat. Dom. This by *Tertullian* is called *Legitima oratio*, The lawful prayer. And the Ancients began their Liturgy with it, *Et hac præmissa legitima oratione, jus est accidentium desideriorum*, this lawful prayer being premised, a right there was of succeeding petitions.

Quest. *Let me hear therefore if thou canst say the Lords prayer.*

Answ.

Anſw. *Our Father which art in heaven*, &c.

Queſt. *What deſireſt thou of God in this prayer?*

Anſw. The anſwer in the Catechiſm, is in one continued tenour of words, which I digeſt into this form.

1. The ſum of the Preface. *I deſire my Lord God our heavenly Father, who is the giver of all goodneſſe.*

2. The ſum of the two firſt Petitions. *To ſend his grace to me and all people, that we may worſhip him and ſerve him.*

3. The ſum of the 3d petition. *That we may obey him, as we ought to do.*

4. The ſum of the 4th petition. *And I pray God, that he will ſend us all things needful for our bodies and ſouls.*

5. The ſum of the 5th petition. *And that he will be merciful unto us, and forgive us our ſins.*

6. The ſum of the 6th petition. *And that it will pleaſe him to ſave and defend us in all dangers, bodily and ghoſtly, and that he will keep us from all ſin and wickedneſſe, and from our ghoſtly enemy, and from everlaſting death.*

7. The ſum of the Cloſe is this. *And this I truſt he will do of his mercy and goodneſſe, through our Lord Jeſus Chriſt, and therefore I ſay, Amen. So be it.*

Thus far the Catechiſm, to which I ſhall make bold to adde a few brief Notes, for farther explication.

THE EXPOSITION OF THE THIRD PART OF The Catechism, Being the LORDS PRAYER.

THis Prayer excells all other, not only for the Authour, but also because in so short a compass of words, it comprehends a whole sea of matter. *Compendiis paucorum verborum quot attinguntur? edicta prophetarum, evangeliorum, Apostolorum, sermones Domini, parabolæ exempla, præcepta.* Tertul. de orat. Dom. cap. 9. It is the Breviary or Epitome of the whole Book of God. For in this Epitome of words, the substance of the Law and Gospel, is delivered; our love, with the expressions of our duties intimated; good things for our selves and our brother desired.

1. Honour exhibited, when we call him Father. 2. Faith in the invocation of his Name. 3. A tender of our obedience, in his will. 4. A commemoration of our hope, in his Kingdom. 5. A petition of life, in bread. 6. A confession of sin, in our begging of remission. 7. Our care to avoid temptations, in our request for defence and tutelage.

That I may say the same over again a little more plainly, observe, I pray, how the body of this prayer, answers

ſwers to the body of the Law.

1. God is *our Father*. Therefore have no other Gods.

2. God is *in Heaven*. Therefore have no graven image.

3. *Hallowed be his Name*. Therefore take it not in vain.

4. *His will be done*. Therefore not our own, eſpecially, on his day. Iſ. 57. 13.

5. *Give us daily bread*. Therefore not to take it by killing, ſtealing, &c.

6. *Lead us not into temptation*. Therefore not to tempt our ſelves, by ſuffering our eyes to gaze upon ſtrange fleſh, which is an occaſion of adultery: or by letting covetous motions enter into our hearts. This is to covet.

7. Treſpaſſers we are all, and therefore had need to pray, *Forgive us our treſpaſſes*. *Docet dominica oratio nos eſſe peccatores & totam vitam eſſe pœnitentiam*, The Lords prayer teacheth, that we are ſinners, and that our whole life ought to be a life of repentance.

In little you ſee much is comprehended. As for the method of it, it is admirable, and the order wonderful; the petitions being not nakedly ſet down, but headed with a ſolemn Preface; nor abruptly broken off without a reaſonable and moſt weighty concluſion. On both ſides there is a hedge ſet, to teach us that we break not in upon God irreverently in our petitions, nor break from him unmannerly, and abruptly. There be of this prayer

Three parts
1. The Head, Preface, or *exordium*.
2. The Body, conſiſting of ſix Petitions.
3. The Foot, or Concluſion, or *doxology*.

The three firſt Petitions concern God.

The three laſt Petitions concern Man, or our ſelves.

And by this method we are to learn, that our firſt and chief care, ought to be the glory of God, the advancement of his Kingdom, and obedience to his will: after which, we may petition for our ſelves. Matt. 6. 33. 1 Cor. 10. 31.

To which if you annex the *Doxology*, in which we cloſe with Gods glory, the obſervation will be enlarged and ſtrengthned, *viz.* that the glory of God ought to be our

firſt

firſt and our laſt aim; for that which concerns us is limited and circumſcribed with it.

The Preface to this Prayer is
Our Father which art in Heaven.

In which, we are to take notice of
1. The Title, *Father.*
2. The poſſeſſive, *Our Father.*
3. The adjunct, *Which art in Heaven.*

1. *Father.*

In what ſenſe God is our Father, and we his Children, is expreſſed before. But this name is by our Saviour made choice on here, becauſe it, of all other, may give encouragement to Petitioners. To the throne of grace it is they come and ask, on which their Father ſits, as the great Maſter of Requeſts: and what is it that is reaſonable and beneficial, that a father will deny the ſon he loves? *Paterni eſt animi velle ſubvenire,* No man ſo eaſily intreated as a father to help a child. This is our Saviour's argument to encourage us to *ask, ſeek,* and *knock,* Luke 11. 13. *If you who are evil, give to your children good things, how much more will your heavenly Father, give the ſpirit to thoſe that ask him?* &c. This name put heart into the Prodigal, *I will ariſe and go to my father.* And what came of it? a pardon granted, and ſealed with a kiſſe. *When his father ſaw him afar off, he had compaſſion on him, he ran to meet him, and fell upon his neck and kiſſed him.* But I pray obſerve, that this Prodigal approached not his father's preſence without confeſſion, and ſubmiſſion: on which terms if you come, you ſhall be accepted: if with an impudent boldneſſe, rejected. For as a fathers name is a word of love, ſo is it of reverence alſo.

Iſa. 65. 24. 1 John 5. 14, 15. Pſal. 103. 13. Luke 15. 18, 20 Mal. 1. 6.

2. *Our.*

Father, is a term of relation, *Our,* of appropriation, yet ſo, that it intimates a community: the meaning is, that God is ſo our Father, that he is alſo the Father of all our Brethren, whom St. *Peter* charges us to love, *Love the Brother-*

Iſa. 64. 8. Mal. 2. 10. Epheſ. 4. 6.

Brotherhood, 1 Pet. 2.17. Now this love and charity cannot be better expreſſed than by a prayer for them. In theſe our devotions then our brethren muſt not be forgotten. As there is a Communion of Saints, ſo the Saints ought to Communicate in each other's prayers. Here we begin with *our Father*, and the petitions, that concern our ſelves, following, are ſet down plurally. *Forgive us, Lead us not, Deliver us: us*, others, not me only. In doing this office we ſhall follow our Saviours example, *Jo.* 17. 20. and execute S. *Pauls* injunction, 1 *Tim.* 2. 2. *Let prayers be made for all men.*

Inc. 5. 16. 1 Tim. 2. 1. Mat. 5. 44.

3. *Which art in Heaven.*

By theſe words we are not to conceive, that the infinite Eſſence of God's Majeſty can be confined by any limits, no not of the heaven it ſelf; for the heaven of heavens, are not able to contain him, 1 *Reg.* 8. 27. *Pſ.* 139. 8. But in heaven this our Father is ſaid to be,

1. *a* For the manifeſtation of his Glory to the Saints and Angels, who enjoy the beatifical viſion in that place.

a Mat. 17. 2. &c. 2 Cor. 12. 4.

2 *b* For that his wiſdom appears moſt in the rule of the motions of thoſe heavenly bodies, by which all inferiours are ruled.

1 Jo. 3. 2. *b* Pſal. 115. 3. Iſ. 66. 1. Jer. 23. 24.

3. For that the gifts we ask and expect come from thence. *Every good gift, and every perfect giving is from above, and comes down from the Father of lights*, Ja. 1. 7.

Pſ. 19. 1.

4. *c* For his purity and holineſſe. No part of the World ſo free from impurity and dregs as the Heavens is; and therefore none ſo fit to be his ſeat. A place like himſelf.

c 2 Per. 3. 13. Pſ. 11. 4. Hab. 2. 20.

When we ſay then, God is in Heaven, it is all one, as if we did acknowledge, that we meant not for ſupply of our wants to depend upon any Father upon earth, *Mat.* 9. 23. Since we have a Father above, who is of more infinite glory, power, majeſty; of greater wiſdom, liberality, purity; than any earthly father can be.

1. This clauſe ſupplies the Deacons office in the Primitive Church, and calls aloud *Surſum corda*, Lift up your hearts. To which we are to anſwer, *Habemus ad Dominum*, We lift

Pſ. 25. 1. Pſ. 123. 1, 2. 1 Tim. 2. 8.

lift them up unto the Lord. Base thoughts, and earthly cogitations, become not a son that petitions to a Father in Heaven. The Synagogues were placed upon hills: *Sion* on a mount, *opus est ascensu ad Dominum*, intimating, that the whole man in his devotions should ascend and approach as near God as is possible.

2. And yet with this cautelous *Memorandum*, that he is in heaven, and we on earth: a great distance and disparity there is betwixt us. Homely and familiar behaviour, polluted and unclean lips and hands, do no way become us before so great and Sacred a Majesty. That though indeed we may be bold with him as sons, yet we may not be unmannerly and saucy, as if we were his fellows and companions. And I am verily perswaded, that whoso use it, are not truly sensible, or do believe that they are in the presence of their heavenly Father. Wise *Solomon* gives this advice, *Eccl.* 5. 1. *Be not hasty with thy mouth to speak a word before God:* Not a word, no babling then, no πολυλογία, vain repetitions; And why so? He is in heaven, and thou on earth; therefore let thy words be few.

Luk. 18. 13.
Dan. 9. 8.
Heb. 12. 28.

The first Petition.

Hallowed be thy Name.

The three first Petitions are rather Acclamations than Prayers, in which we absolutely vote, for, and to God, without any condition or limitation, *Honour*, *Power*, *Obedience*. And this is *Votorum caput*, the first vote; because the Glory and Honour of God is the ultimate end, and therefore must be the first in our intentions.

1 Per. 2. 9.
Psal. 115. 1.
1 Cor. 10. 3
Psal. 96. 8.

The *Name* of God, is the representative of God himself, and by it, his Essence, his Attributes, his Word, any thing by which he is made known to us, and may be honoured by us, is understood.

Hallowed, that is, Sanctified, and Reverenced. We can neither adde to Gods Holiness, nor yet take from it: But we are said to hallow his Name, when we acknowledge it,

Lev. 19. 2.
Is. 6. 3.

and

and honour it for ſuch. *Pſ.* 96. 7. 8. Therein ſetting, as it were, a Crown of honour and holineſſe upon the head of God. For, to hallow, is to ſet apart a thing from the common *a* uſe to ſome proper end: that it be not abuſed, and prophaned, but holily and reverently uſed.

a Num. 8. 5. &c. & 7. 10. Levit. 25. Exod. 29. 4. 1 Reg. 8.

This his Name is honoured by our hearts, our mouths, our works.

1. *b* By our hearts, when in our very ſouls, we know and acknowledge him as God.

b Prov. 2. 25. 1 Pet. 3. 15.

2. *c* By our mouths, when we call upon him, adore him, praiſe him.

c Rom. 10. 10. & 5. 6.

3. *d* In our works and lives, when we live as becomes Chriſtians. *So let your light ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* For where this is not done, his Name is blaſphemed among the Gentiles, *Rom.* 2. *Sicut virtutum fama ad nominis reſpondet gloriam, ita malè converſantis infamia ad ejuſdem nominis reſpondet injuriam.* As the fame of a vertuous life redounds to the glory of his Name, ſo doth the infamy of a vicious converſation to the injury of the ſame Name. That then which we vote here, is

d Ro. 2. 23, 24. Matt. 5. 16. *Chryſol.* ſer. 69.

1. That there may be a reverence, awe, a ſeparate reſpect wrought by his Grace in us to his Majeſty, his Attributes, his works of Grace, his Word, his *Name*, his Day, and to whatſoever is Sacred, or by which he may be known, and honoured.

2. That this his *Name* may be magnified, adored, and advanced through all the World: and that all our acts of religion, our prayers, our praiſes, our hymns, and liturgies may be uſeful, and beneficial and effectual for the diſperſing his fame, and honour.

3. That our lives may be conformable to our Religion, and ſo his *Name* may be ſanctified not only by us, but in us: that we may purge out the filth of ſin, and be *holy* as he is *Holy*, 1 Pet. 1. 14, 15, 16. *Tertul. Cyprian. Chryſol. in Expoſ. Orationis Dominicæ.*

4. That the ſins of Sacriledge, prophaneſs, idolatry, irreverence, indevotion, be turned out of the World, and the contrary vertues of Piety may be ſet up, and flouriſh among men.

Let thy kingdom come.

Acts 26.18. Col. 1. 13. *Chryſol. ſer. 67.* This is the ſecond vote. In which we petition, that Satans kingdom may be aboliſhed, and the kingdom of our Lord Jeſus Chriſt advanced. *Regnavit diabolus, regnavit peccatum, regnavit mors.* The devil reign'd, ſin reign'd, death reign'd, and mortal men for a long time were captive: here therefore we petition, that, God being ſet upon Col. 3. 15, 16. the Throne, the devil may periſh, ſin may be deſtroyed, death may die, and captivity may be led captive, that we being freed, may reign to eternal life.

This kingdom of Chriſt is threefold, of Power, of Grace, of Glory.

Iſ. 65. 2. Mat. 10. 29, 30. 1. Of Power. For Heaven is his Throne, and Earth his footſtool, and his will and providence the law by which all creatures work: will they, nil they, ſubject they muſt be; for *the Lord reigneth, be the people*, nay, devils themſelves, *never ſo impatient*, *Pſal.* 97. 1.

In order to this kingdom we pray,

a Phil. 2. 10. 11 1. *a* That all Angels, Men, and Creatures, may ſubmit to his Command.

b Epheſ. 1. 21, 22. Coloſ. 2. 15. Pſal. 2. 9. 1 John 3. 8. Rom. 6. 6. Jude 2 Theſ. 2. 8. &c. 2. *b* That his enemies, whether men or devils, may be brought to confuſion, and cruſht with his rodd of iron; That Satans power be deſtroyed, Sins weakened, Schiſmaticks, Hereticks, Hypocrites, and Prophane perſons rooted out.

c Rom. 14. 17. *d* Pſ. 51. 13. *e* 2 Cor. 5. 20. *f* Mat. 4. 23. *g* Rom. 4. 11. *h* 1 Cor. 4. 21. 2. *c* There is alſo a kingdom of Grace, which our Saviour tells us, is within us, *d Luc.* 17. 21. The Spirit of God is the *e* Regent, in this kingdom: The Miniſters, Embaſſadours: The *f* Goſpel, The Laws: *g* The Sacraments, The ſeales: The *h* diſcipline of the Church, the rod: and all tends to the extirpation of ſin, and eſtabliſhment of righteouſneſſe. *The Scepter of thy kingdom, O Lord, is a right Scepter*, Pſ. 45. 6.

In order to this kingdom we pray,

a Rom. 7. 6. Gal. 5. 16. 1. *a* That the Spirit of God may reign in our hearts, &c there exerciſe abſolute dominion, caſting down every high

high thought ruling in the Understanding by faith, in the Will by charity, in the Passions by mortification, in the whole body by obedience,

2. *g* That there may be in us a ready submission to his Embassadours, his Laws, his Discipline, and a right use of the Sacraments.

3. That the peace, truth, and glory of the Gospel may be published and preached through the whole World, making a greater progresse, extending it self where it is not, and intended where it is.

4. *k* There is yet a third kingdom, that of Glory: in which, at *l* Christs second coming, the subjects of grace, shall *m* receive the glory prepared for them.

b 2 Cor. 10. 5.
c Rom. 1. 17.
d Col. 3. 14.
e Col. 3. 5.
f Rom. 6 19.
g b1 Heb. 13. 17.
k Isa. 60. 3.
l Gen. 9. 27.
m John 17. 20. Rom. 1. 10. Rom. 8. 18.

In order to this kingdom we pray,

1. *a* That his kingdom of grace, which hath so much of sin, and infirmity in it, be translated into his kingdom of glory.

2. *b* That the number of the elect being accomplished, the final dissolution of all things may come, that we may obtain full salvation and redemption, and enjoy the glory prepar'd for us.

3. *c* That God would get himself glory, by the final doom, and destruction of his enemies.

a Phil. 1. 23. Rev. 22. 20.
b 1 Tim. 4. 8. John 14. 3.
c Psal. 68. 1. 1 Cor. 15. 24. 25, 52, 53.

Thy will be done in earth as it is in heaven.

This is the third vote. And it is a most just request, and well succeeds the former, in that the former will never take effect without this. Æqual it is, that if he be our King, we obey his will, without which he will not graciously reign over us, *Mat.* 7. 21. *Not every one that calls me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father which is in heaven.*

Two things are here considerable.
1. The petition. *Thy will be done.*
2. The manner. *In earth as it is in heaven.*

1. *Thy will be done.*

Deut. 29. 29. The will of God is double { 1. His revealed Will. *Signi.* 2. His secret Will. *Beneplaciti.*

1. His revealed Will is his Word, his Commands, whatsoever they are, in the old or new Testament. Those which belong to faith, and manners. In order to this Will, we pray,

a Rom. 12. 2. Joh. 4. 34. Eph. 6. 6. Heb. 10. 7. *b* Rom. 13. 14.

1. That we enquire, what, *a the good and acceptable will of God is*, and make it the rule of all our actions, from thence take our advice and counsel, and not from our own corrupt hearts. *Ne fiat voluntas carnis*, Fulfil *b* not the lusts of the flesh.

c 1 Thes. 4. 3, 4.

2. That since we know his *c* will is our sanctification, 1 *Thes.* 4. 5. we let him have his will, and be *holy* as he is *Holy*.

2. His secret Will is that whereby he determines of all events, good or bad; for there is nothing comes to passe without his Will. This must not be the rule of our actions, (for it is hid from us) but it is of our sufferings and passions, and to it we are bound to submit, as did St. *Paul*, that being told of his sufferings at *Hierusalem*, professed that he was, not only ready to be bound, but to die for it. To which the Church submits, saying, The will of the Lord be done: and so our Saviour; *Not my will, but thine be done*, Luke 22. 42.

Acts 21. 13, 14.

2. *In earth as it is in Heaven.*

This is the manner how his revealed Will must be done by us, and his secret Will submitted to, when he will have it done by us, after an Angelical pattern; and if so, done it will be,

a Psal. 119 16, 32, 47. *b* Luk. 19 5. *c* Deut. 5. 28, 29. Psal. 119. 10. *d* Psal. 119 12. Psal. 119 6. *e* Luk. 1. 6.

1. *a* Chearfully, without grudging and murmuring.
2. *b* Readily, without let or delay.
3. *c* Sincerely, without hypocrisie and doubling.
4. *d* Constantly, without flitting.
5. *e* Wholly and universally, without choosing and excepting.

6. Harmo-

6 *f* Harmoniouſly, peaceably, and in much unity, not gri.ving, envying, afflicting, or perſecuting a fellow-ſervant. *f* Rom. 12. 18. Heb. 12. 14. Acts 2. 1.

It is well obſerved, that theſe three votes are addreſſed to God by way of Adoration. In the firſt, the ſoul puts on the affections of a child, that regards the father's intereſt, honour, and glory. In the ſecond, the duty of a ſubject to his legitimate Prince, ſeeking the promotion of his regall power. In the third, the affection of a Spouſe, that ſubmits and conforms to her Husbands will, loving what he loves, and chooſing what he makes choice of. *Dr. Taylour in vita Xpi part.* 2. diſc. 11.

Give us this day our daily bread.

Thoſe Petitions now follow that concern our ſelves and our profit. God's three ſtand firſt, as in reaſon they ought, For, *ſeek firſt the kingdom of God, and his righteouſneſſe:* and now our three follow, which will alſo declare our dependance upon him. 1. By asking of him our daily bread, we ſhew that we depend upon his *a* fatherly providence for our livelyhood. 2. By ſuing for remiſſion, we depend upon his meer mercy for our pardon and forgiveneſſe of *b* our ſins. 3. By ſeeking freedom from Temptations, that we *c* depend upon his power and might to reſiſt the devil and his evil motions. Mat. 6. 33. *a* Mat. 6. 30, 32. *b* Epheſ 2. 4, 5. *c* 1 Cor. 10 13. Heb. 2. 18. Mat. 26. 41.

Every man conſiſts of a body and a ſoul: the ſoul, the better part is leaſt looked after, the body is moſt ſet by; in which our Saviour graciouſly condeſcends to our weak diſpoſition, and indulges that we ask firſt for the neceſſities of that part we love beſt, deſire neceſſary things for this body, bread to eate, and clothes to put on, before that which more neerly concerns us, remiſſion of Sin, and liberty from Evil, and Temptations. Gen. 28. 20.

It is his meaning by the gift of theſe to allure us the more to ask, and be more earneſt for heavenly and ſpiritual gifts, and to conceive we ſhall not be denied, ſince he that beſtows the leſſe, will not deny that which is more neceſſary for us. Acts 14. 15, 16, 17.

That which we ask here is *Bread*, but by it we are to underſtand

understand all competent means, and outward blessings that shall be meet for our necessity, for our Christian and sober delight: as health, wealth, food rayment, physick, sleep, peace, seasonable weather, whatsoever we shall need all our dayes.

Prov 27.27. Jer. 15. 9. Prov. 31. 14.

1. The person, to whom we come and ask, is our heavenly Father, him we are to intreate, *Give*, good Father give, bestow, continue, and prosper.

2 The persons for whom we ask, *Us*. Not to me alone, but others also.

3. The matter for which we petition, *Bread*, which hath here three limitations:

1. *Our* bread, that which we may have right to.
2. Ἐπιούσιον, that which we need or cannot be without, οὐσία, our substance will decay without it: or else ἐπιούσιον, that which, ἐπι-ὤσης, is necessary for that day which is after this; which we have need, of all our lives.
3. *This* day: yet good Father this day bestow the present part.

a Hos. 2.8.9. Psal. 104.27. Gen 28. 20.

a *Give.*] that teacheth us how to esteem of the things of this world, not as our own acquisitions, but as Deodates, gifts given by God to our prayers, and honest indeavours. Blessings these are that come from above.

b Job. 31. 17, 18, 19, 20. Ezech. 18. 7.

b *Us.*] bids us be charitable in our petitions and distributions of our bread; we ask not only for our selves, and then may not keep all to our selves.

c P.ov. 30. 8, 9.

c *Bread.*] is but simple fare, and intimates that we be content with a little.

d Prov. 20. 17. 2 Thes. 3. 12. Psal. 128. 2.

d *Our.*] and yet how little soever this bread is, it must be our own bread, not stollen bread, no bread of deceit, not taken out of another's mouth.

e Prov. 25. 16. Deut. 17. 16.

e *Daily bread.*] bread instantly necessary: such provision, or such a proportion thereof, as all our lives shall best agree to our condition, and as is fit for our charge and calling.

f 1 Tim. 6. 8. Mat. 6. 31, 32. Psal. 37. 3, 25.

f *This day.*] not moneth, or year: this teacheth us to restrain our care, and not to reach it too far; Though we have it *hodiè*, this day only, enough from hand to mouth, yet

yet we pine not away with an immoderate anxiety and vexation of getting more.

So that the meaning of this petition is.

1. *a* That we beſeech God to take us into his fatherly care, and diſtribute unto us this day, daily, or day by day, that which ſhall be ſufficient, neceſſary or proportionable to the remainder of our lives.

2. Yet ſo, that we expect not, that he feed us, as he gave *b* bread to *Eliah*, or feed us immediatly from heaven *c* as he did *Iſrael* in the wilderneſs: But that he give it, by thoſe means, by which he hath appointed us to receive it, *d* that is, upon prayer and honeſt labour.

3. *e* That he bleſs it to us, when he hath given it, make us content with it, and make it to us the ſtaffe of bread. *For man lives not by bread only, but by every word, that proceeds out of the mouth of God*, Mat. 4. 4.

4. *f* But beſides this ordinary bread, there is the bread that came down from heaven, I mean Chriſt and his benefits repreſented, ſealed, and exhibited to us in the Sacrament, this we are to deſire, this to intreat God to give; For the other will periſh, but this will nouriſh our ſouls to eternall life. And to this purpoſe *Tertullian*, *Cyprian*, and *Chryſolog.* interpret the petition *loc. cit.* Though they mention the former ſenſe alſo.

a Prov. 30 8,9 Gen. 28. 20. Exod. 16. 18. Pſal. 37. 5.

b 1 Reg. 17. 6. *c* Exod. 16. 14. *d* Luk. 11. 9. Gen. 3. 17.

e Pſal. 128. 1. 1 Theſ. 4. 11. Acts 18. 3. Phil. 4. 6. Prov. 10. 26.

Iſa 3. 1. Dan. 1. 13, 14, 15. 1 Tim. 4. 4.

f John 6. 27.

Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

This petition well ſucceeds the other, becauſe if not obtained, the other will not be granted, or if granted, will prove no bleſſing. God gave *Iſrael* quailes at their requeſt, but while the quailes were yet *in their mouths, the heavy wrath of God fell upon, and ſlew them, and ſmote down the choſen men that were in Iſrael.* While a man then is in his ſin, *b* either he askes, and hath not, or elſe God hears and gives in anger, and ſo he is not much the better. If therefore you intend to have bread, and the ſtaffe of bread humbly beg.

a Pſ. 78. 30. 31.

b Ja. 4. 2, 3. Hoſ. 13. 11.

Forgive us our Trespasses.

1. To forgive is, to absolve and free from guilt and punishment,

2. Trespasses are all manner of offences, which in the Greek are styled ὀφειλήματα, Debts. For so is every sin a *a Debt*, and every man a Debtour. Bound he is to God in a duty of obedience, which because he pays not, he is bound to suffer the Penalty, and were it not, that God for Christs sake did freely remit, and forgive it, he must lie in the *b* prison of hell, till he pay the utmost farthing.

a Gal. 5. 3. Mat. 18. 24.

b Rom. 6. 23.

Two things are here implyed.

1. *c* A free and humble confession, that we are debtors. { Originally. Actually.

c Ps. 51. 3, 4, 5.

2. *d* That we are utterly unable to make satisfaction.

d Mich. 6. 6, 7. Ps. 49. 7.

And therefore we pray to God to remit and forgive;

e Rom. 3. 23, 24. Mat. 6. 14, 15.

e It is only a free pardon that can do us good: For if he exact the debt, we are utterly undone.

f Mat. 18. 23. ad 35.

f Only with this *Proviso*, that this pardon may be as free and full to us, as the pardon we give to our brother, that hath offended us.

Forgive as we forgive, &c.

Which is a necessary qualification to make us capable of pardon at Gods hand, and teacheth us charity when we pray. For if you will not forgive men their trespasses, neither will your heavenly father forgive you your trespasses, *Mat.* 6. 15. & c. 18. 23. Forgive as we forgive, sets limits, bounds, and stint to the pardon. *Tantum, Quantum.* Excellently *Chrysologus.* Ser. 67. *Quantum vis dimitti tibi, dimitte tantum; quoties vis dimitti tibi, toties tu dimitte; imo quia vis totum dimitti tibi, totum dimitte: Homo intellige, quia remittendo aliis, tu tibi veniam dedisti.*

As much as thou desirest to be forgiven, forgive so much; as often as thou desirest to be forgiven, forgive so often: yea because thou desirest the whole be forgiven thee, forgive the whole: O man know, that by pardoning others, thou hast obtained pardon for thy self.

The

The full explication of this Petition is in the Article of the Creed. I believe the Remiſſion of ſins.

Lead us not into Temptation, But deliver us from evill.

Gods children having obtained forgiveneſs of ſins, and ſo admitted to favour, have yet ſtore of enemies; the devill, the world, and the fleſh, which will be tempting to evill.

1. By Temptation is meant all allurements of pleaſure, of profit, of adverſity, detrement, or danger, that may occaſion our fall into ſin.

2. To bring or lead into it, or make to enter, is, to occaſion our entring, by which we ſhould be ſo entangled, *a* that we know no way out; and this God may do by ſending an extraordinary meaſure of proſperity, or adverſity. *a* Deu. 8. 15, 16. Prov. 30. 8, 9.

Alſo, *b* By letting looſe *Satan to buffet us*: or by leaving men to themſelves, having withdrawn his Grace. *b* 2 Cor. 12. 7. Hoſ. 5. 15. 2 Chr. 32. 31.

There is a double Temptation { *Probationis.* Of Triall, Probation. *Seductionis.* Of Seduction, ruine,

1. The firſt way God is ſaid to tempt, that is, to try and prove his children: and this is done in mercy and love, *a* either to make triall of their faith as in *Abraham*, or of *b* their patience as in *Job*, or to ſhew the perfection of his Grace *c* as in S. *Paul*, or to conform them unto Chriſt, *d* whoſe ſteps they muſt follow. Compare their temptation to a fire which burns out droſs and corruption, and makes the mettle the purer, and ſo God may be ſaid to tempt, *Mal.* 3. 3. *I will ſit as a refiner, and a purifier of ſilver*: becauſe by this fiery trial, the virtues of his children are made the clearer, their vicious inclinations being ſeperated and removed. *When he hath tried me, I ſhall come forth as gold*, Job 23. 10. *a* Gen. 22. 1. *b* Job. 1. 11, 12. *c* 2 Cor. 12. 7. *d* Rom. 8. 29.

Now take Temptations for trials and probations of our faith, love, patience, or other virtues, then we ſimply and abſolutely ask not of God, that we may be freed. Enemies we have without and within, *a* without the *Prince of darkneſs*: within our own *fleſhly luſts*: fly then we muſt *b* not, or decline the encounter, but hold it a favour to be drawn *a* 2 Cor. 7. 5. *b* Eph. 6. 11. *ad* 18.

drawn out againſt them. By their aſſaults, God intends to try our valour, and how we will ſtick to him. To this purpoſe S. *James* encourageth us; *My brethren, count it exceeding joy when ye fall into Temptation.*

Ja. 1. 2.

2 *a* But there is another Temptation. A *temptation* to ſeduce, to overcome, to deſtroy, and undo us; and againſt this we here pray. *Lead us not*; or, as *Cyprian* reads it, *Ne patiaris induci*, Good Father ſuffer us not to be led into that *temptation*, by which we may be overcome. This proceeds from evill, from which we beg of God to be freed in the next clauſe.

a Luk. 22. 31. So *Tertul.* interprets it. *Ne patiaris induci.*

Deliver us from evill.

By *evil* ſome underſtand.

1. *a* The evill one, Satan, the contriver, artificer, that great Engineer or Tempter of, and to, all evill.

2. *b* Others, the evill of ſin. *Rom.* 7. 19. 21. 23.

3. *c* The temptation of our own heart, and luſts. *Ja.* 1. 14. *Mat.* 26. 41.

4. *d* The temptation by evill enemies, or the world.

5. The evill that follows theſe, eternall death.

a Eph. 6. 16. 1 Joh. 2. 14. 2 Cor. 2. 11. *b* Rom. 7. 24. *c* Pſal 19. 13. Gal. 5. 24. *d* 1 Joh. 2. 16.

All may be well underſtood; and then the ſenſe will be, an humble Petition to God to free us from the power of the wicked one, from returning to our vomit, from the ſuggeſtions and corruptions of our own hearts, from the deſigns of worldly enemies, and from the conſequent of all theſe, *Damnation.*

More particularly we pray,

1. *a* That God would ſet limits to Satan, and reſtrain his fury, that he never have his will upon us.

2. *b* That he never ſo far take away his holy Spirit, or withdraw his Grace, that we be left in the hand of our own counſels, and delivered up to our own luſts, ſo that we cannot extricate our ſelves.

a Zach. 3. 1. 2. Acts 26. 18. Rev. 12. 9, 10. Acts 5. 3. *b* Pſal 51. 11. Pſal. 81, 12. Rom 1. 26.

3 *c* That we may be delivered from obduration or hardneſs of heart; the neareſt ſtep to eternall pain: from which, *Good Lord deliver us.*

c 2 Theſ 2. 11. Exod. 10 27 Eph 4. 18, 19. Heb. 3. 13.

Which becauſe it is an act of power, therefore our Saviour

viour hath taught us to pray in this form,

Ῥύσαι ἡμᾶς. *Eveha nos à malo.* Tertul.

a Deliver us, for it is a deliverance, a forcible reſcuing of our corrupt nature, which is not able, nor willing to help us out of theſe dangers. a Luk. 1. 74. Rom. 7. 24. 2 Cor 3. 5.

b Leſt any man ſhould be inſolent, proud, and arrogate too much to himſelf, and relye upon his own ſtrength, we are admoniſhed of our own weakneſs and diſability; Chriſt here ſets us to pray to him that is only able to deliver us, and ſo again *Mark.* 14. 38. *Watch and pray, that ye enter not into temptation; the ſpirit indeed is ready, but the fleſh is weak.* b Rom. 11. 20. 1 Cor. 10. 12. Phil. 2. 12, 13.

As in the former of the Petitions there was an eye unto Gods glory, ſo in theſe three laſt is there a reſpect to our own wants. Dr. *Taylor loc. cit.*

In the firſt of which, the ſoul puts on the affection of a pure indigent beggar.

In the ſecond, of a delinquent, but penitent ſervant.

In the third, of a perſon in affliction or danger.

For thine is the Kingdom, the power and the glory, for ever.

To begin well in any Chriſtian duty, be it prayer it ſelf, or to proceed in devotion, is not ſufficient, except we end well too. And therefore here we are not taught only what to ask of God, but how to part from him alſo, after we have made our requeſt in a reverent manner. To attribute much to him who gives all to us: that Majeſty, that Power, that Glory, that Eternity is his. Gal. 3. 1, 2, 3. Rev. 4. 11. Revs. 13.

And indeed the acknowledgment of theſe, is a principall motive to our prayers, and gives life, and puts ſpirit in them. So many props they are to our faith, and ſo many aſſurances that we ſhall be heard.

1. *The Kingdom.*

1. The firſt reaſon we petition to him is, becauſe the Kingdom is his, he is the great King of all the earth. For a good and loving King is kind to his ſubjects, and eaſy to Pſal. 10. 16. Pſal. 95. 3.

be intreated. He is *Abi-melech*; a father's heart he puts on, carries the people in his boſome, and is ready to ask upon any grievance, *Quid populo, ut fleat?* What ailes the people *to complain*, that they weep? It will grieve him to ſee them ſcattered upon the mountains: grieve him to behold them conſumed with a plague, 2 *Sam.* 24.

1 Sam. 11.5.
1 Reg. 22.17.

Theſe are the bowels of a good King, and can we expect leſs freedom from God, than men can look from man? The ſtrength then of the reaſon lies thus. Thou, O Lord, art the beſt King of all, and we are thy diſtreſſed ſubjects, who crave at thy hands things needfull for us, and our welfare: Thou wilt not, we hope, be more hard to us, than good Kings are to their people: they ſit in the gate, receive, hear, grant their requeſts, and therefore we are animated to come to thy throne and ask, being fully perſwaded that thou wilt be intreated by us, becauſe thine is the Kingdom.

2 Sam. 15.3, 3.4.

2. *The Power.*

The ſecond reaſon is drawn from the power of God. It were to no purpoſe to come, and ask of him, that is not able to beſtow what we ſeek for. For be the will never ſo ready, yet where ability is wanting, the Petitioner ſhall be ne're the better. Now of his will we are aſſured, in that this King is our father; nothing then can hinder ſo kind a nature from doing his deareſt ſubjects and children good, but want of power; which becauſe he wants not, he cannot, he will not be wanting to us. In him is omnipotency, and all-ſufficiency, he is the fountain of Grace and ſtrength: So that he that cannot relye upon him, for what is neceſſary for this life and another, doth as good as reproach him, when he acknowledgeth, *Thine is the Power.*

Luk 2.14.
Eph. 1.5.
Ja. 1.18.

Gen 17.1.
Eph. 3.20, 21.

3. *Thine is the Glory.*

The third thing that animates our prayers is Gods glory, this is ſo proper unto him, that he will not part with it. *a My glory I will not give to another*; and plain he makes it, *b* that by honoring thoſe that honor him, and bring-

a Iſ. 42.8. *&c.*
b 1 Sam. 2.30.

ing

ing *c* down thoſe, that would abaſe him, he aimes at no one thing ſo much, as to get a name, to be exalted, to *d* be glorified.

c Exod. 14. 17.
d Iſ. 5. 16.

Now it makes much for his glory, that when a company of unworthy wretches, that can claime nothing at his hands, ſhall joyn to petition his Majeſty, he will hear in heaven, do, and grant what, were it not to ſet forth his glory, he never would. It was for his glory, that *e Joſhua's* prayer ſtaid the Sun; It was for his glory, that *f Moſe's* prayer turned away his wrath. It was for his glory, that *g Elia's* prayer cauſed a drought, and after three years brought down ſhowers of rain; It was for his glory, that *Hezekiah's* prayer brought down an Angel to deſtroy a whole army of *Aſſyrians*. The petitions he ever performed to any of his Saints redounds to his glory, and ſtands in his book to his eternall Glory. When therefore we put him in mind of his Glory, we have little cauſe to doubt of audience, becauſe we do, as it were conteſt, and ſtrive, and wreſtle with him in our prayer by that he loves; *i* and we need not fear, that if it be for his glory, but it ſhall be granted.

1 Reg 8. 31. &c.
e Joſh. 10. 12.
f Exod. 32. 30. 31, 32, 33.
g Ja. 5. 17, 18.
h Iſ. 37. 15, 16.
i Gen 32. 26. Dan. 9. 15, 17, 18, 19.

The ſtrength then of the Argument lies thus. We know, O Lord, that thou art regardfull of thy Glory above all things: and thy glory it is, that we thy humble petitioners at thy feet aime at above all things. What an honour will it be to thy Majeſty to feed us, that deſerve it not: to cloath us, that earn it not: to forgive us, that are worthy of no pardon: to give us grace, that are ungracious and unprofitable ſervants: to get thy ſelf honour upon thoſe that diſhonour thy Name, and refuſe to do thy will, and to ſhew thy ſelf a King againſt rebellious ſubjects? And therefore we doubt not, but thou wilt grant what ſhall ſo much redound to thy glory. Theſe things, good Father, if thou wilt give and grant, as it is meet and right, and our bounden duty to pray for, ſo for all that we are, and all that we have; we will *laud and magnify thy holy Name, evermore praiſing thee and ſaying, Holy, holy, holy, Lord God of Hoſts; heaven and earth are full of thy Glory. Glory be*

to

Is. 6. 3. *to thee, O Lord most high.* And indeed he must be a proud and unworthy wretch, who when the works of God pass
Psal. 115. 1. through his hands, will have some part of the glory stick to his own fingers.

4. Εἰς αἰῶνας. *In sæcula.* For ever.

a Psal. 136. *a For ever,* because his mercy endures for ever, as doth
b Exod. 3. 14. *b* his essence and being; or *in sæcula*, in ages, that is, eterni-
c Dan. 2. 44. & 4. 3. ty; And thereby is put another difference between the
1 Tim 1. 17. *c* Kingdom, Power, and Glory of God, which is eternal;
d Dan. 4. 25. without beginning, without end, and that of Princes, *d* whose Kingdom, Power, and glory, fades away.

And this meditation, that he is *Rex in sæculum*, a King for ever, doth much animate and encourage our prayers
e Heb 13. 8. also. *e* Were he not *the same yesterday, to day, and for ever*, we should have cold comfort from a precedent example in our petitions. The prayer of *Elijah*, propoled by S. *James*, would put little heart into our Orizons, and the audience given to any of the Saints, were but a weak motive to fire our hearts and lips, did we serve a mutable, and a mortal
f Heb. 1. 12. God. *f* But in that he is *Tu idem*, the same he was, and
g Num 23. 19. *g Semper idem*, alwaies the same he was, is a great comfort to us poor suiters. Merciful he was to those, that were
h Ja. 5. 7. subject *h* to the same passions that we are; a propitious ear he lent to those, who were compassed about with the like
i Heb. 4. 16. infirmities that we are, *i* and therefore let us boldly approach the throne of Grace, assuring our selves, that we may speed as well as they did.

By faith we are incouraged, and may be perswaded that
k Heb. 10. 22. Ja. 1. 6. *k* we may be heard no less, than if *Phinehaz*, *Elias*, *Peter*, or *Paul*, should present the Petition. They brought no more
l Dan. 9. 7, 8. *l* merits to speak for them, then we can: zeal, and faith, and repentance, and a sincere heart they took along with them, with a memoriall of Gods mercies, *Solius misericordiam.*
m Is. 63. 7. *m* I will make mention of thy righteousness only. Their confidence was, that it was the same pitifull God, that had heard poor sinners before they were born, and would hear poor sinners to the end of the world. And this may

n may be ours, for he is that ſelf-ſame God, *qui audit preces*, that hears prayers: let all fleſh come to him as they did, and they ſhall be heard as they were. For ever a King, and ſo obliged to help his ſubjects: for ever a Potentate, and ſo able to do His good: and the granting our petitions is for his eternal glory and praiſe. Whereupon we may conclude that this mighty and everlaſting Father can, and, for his own glory, will grant what ſhall be neceſſary and beneficiall for us. Alwaies he will hear and do, *licet non ad voluntatem tamen ad ſalutem*, though not alwaies according to our wiſh, will, and deſire, yet as it ſhall promote our ſalvation.

n Pſal. 65. 2.

2 Cor. 12. 8, 9. Pſal. 34. 10. Rom. 8. 32.

Amen.

This word is *Signaculum orationis*. The Seal of this, and all other prayers, in uſe among the Jews, and taken up by the Chriſtian Church, and impoſed upon the people in all her Liturgies. And it ſignifies not only, So be it, but So it is, or ſhall be: and it ſhews the fervent deſire, the full aſſurance, and the ſweet Harmony and conſent of the petitioners, and continues their attention.

Hieron. Bibliotheca patrum Tom. 4.

1. So be it, is Oprative, and ſhews their deſire, that they are ſenſible of Gods honour, and are touched with their wants, and therefore deſire that God ſhould have his due, and their own neceſſities be relieved; which, that it be not coldly and faintly done, our *Amen's* at the end of the prayer ſhould be like that of the Primitive Chriſtians, who ſounded *Amen* with that fervour, zeal, & heat, *ut reboârit inſtar fulminis, aut irati maris:* he that heard the eccho of their zealous tongues, might ſuppoſe he heard the voice of the roaring Sea, or the mighty voyce of a powerfull Thunder.

Baſil. Hitron.

2. So it is, or ſhall be; expreſſes our faith, our full aſſurance and confidence, and reliance upon Gods promiſe. *Call upon me in the day of trouble, and I will hear thee. Hæc Scriptura eſt Indentura*, this Scripture is Gods Indenture with man in trouble, and he will not break with us, except we break with him. Upon which promiſe, that we

Pſal. 50. 15. Deut. 7. 9. 1 Theſ. 5. 24.

relye, the sending up of *Amen* is our evidence. He that is *Amen*, *i. e.* True and Faithfull, hath said it, and their *Amen*, *a* truly and faithfully he will perform it.

a 2 Tim. 2. 12. 1 Pet. 4. 19.

3. This *Amen* is not to be said by one only, but by the whole people and congregation, intimating the harmony, consent, unity, and unanimity of the Petitioners; that they send to God a common vote, and are all agreed with one heart and voice to petition him. And if he will lend his ear to two or three, the wrestling of a pious multitude will more prevaile with him. He then that neglects it, or neglects to say *Amen* to the suit, deserves to have no share in the grant.

Mat. 18. 19, 20.

4. *Amen* being put in the close, should stay all wandring thoughts, all avocations, and distractions: It may raise the attention, and keep the heart of the supplicant awake. Because he is to know, that he is yet to do somewhat, and to be attentive to what he is to set his Seal. With which, if he close not with the Priest, he may well doubt, that the Priest's prayer will no way availe him.

THE

THE FOURTH PART OF The Catechiſm,

Viz. *Of the Sacraments.*

THat God by his Son did Redeem the world, is taught in the Creed: In this part is taught how God by the Sacraments doth preſent, exhibit, and ſeal to us that Redemption.

1. *Queſt.* How many Sacraments hath Chriſt ordained in his Church?

2. Anſw. *Two only as generally* { *Baptiſme, and the* / *neceſſary to Salvation,* { *Supper of the Lord.*

1. For the number; they are but two, and two only. For howſoever the Church of *Rome* hath eſtabliſhed more; yet the Ancients acknowledged no more, and Cardinal *Richelieu* confeſſeth it. 'Tis, ſaith he, a common received ſaying among us Catholicks, that all the Sacraments did flow out of the ſide of our Lord: but thence only iſſued water and blood; water as the matter of Baptiſm, and blood of the Euchariſt; and thence concludes, that properly there are no more.

Sacramenta gemina. Aug. not. Duo. Examen pacifique. Ch. 1. pag. 22.

Jo. 19. 34.

Moſt true it is, that if the word Sacrament be taken in a large ſenſe for any holy Rite or Myſtery, there may be many; but ſtrictly and properly taken, the Church never acknowledged above two only.

a Mat. 28. 19. 1. *a* Baptism from βαπτίζω that signifies to wash, dip, dive, or sprinkle.

b Mat. 26. 21. 2. *b* The Lord's supper, because ordained by our Lord at, or after Supper.

Now these two our Saviour, only instituted, that the number of the Sacraments of the Gospell might correspond to the two of the Law, *a* Circumcision and the Passover; *b* or rather because these two are sufficient. No man requires more in any Profession than that he may be entred into it, and be consummate in it. To which ends these two will suffice.

a Gen. 17. 9, 10. *b* Exod. 12. 3.

a Acts 2. 38. Tit. 3. 5. Ephes. 5 26. 1. By *a* Baptism we have our Admission and entrance into the Church; it is the Laver of Regeneration, by it we are new born: *nascimur*.

1 Joh. 6. 50, 51. *b* Cor. 10. 3, 4. 2. *b* By the Lords Supper we are nourished, preserv'd and grown up in Christ after we are re-borne: *pascimur*. I see no reason then, why we should not content our selves with these two.

2. *Generally necessary to Salvation.*

That is, which all men ought to receive, who desire to *a* attain Salvation: Which is not so to be understood, as if God could not save without them; But that they are the means instrumentall, and ordinary seals, by which God hath promised to convey and allure Christs merits unto us, and commanded us this way to receive them: so that wilfully to neglect them, or to want them, when they may be had, is to cast aside Gods Ordinance.

a Joh. 3 5. & 6. 53. *Perk.* Order of the causes of salvation and damnation cap. 32. 1 Cor. 10. 17.

That there is a necessity for a Christian to be obedient to Gods command, no man can deny: since then he hath commanded that we receive them, who dares say that they are not necessary?

But this is not the sole necessity: if we shall reflect upon our own condition, there will be found other necessities in them.

b Gen. 17. 10. 1. *b* They serve as marks to separate those of Gods houshold from strangers.

2. They are bonds of obedience, strict obligations of mutuall

tuall c charity, provocations to piety, preſervatives againſt d ſin, memorials of the principall benefits of Chriſt.

3. They are viſible marks by which God gives notice e of his approach, and purpoſeth to impart the vitall or ſaving grace of Chriſt to all that are capable thereof.

4. f They are conditionall means, which God requires to be obſerved of them unto whom he imparts grace. Which grace a worthy receiver partakes of, not from any naturall or ſupernaturall quality in the Sacrament, but from God himſelf, which is the author of the Sacraments: It is received from Him, and not from them.

c Gal. 3. 1.
d Luk. 22. 19. 1 Cor 11. 24.
e Joh. 5. 4. and 10. 17. 2 Sam. 5. 23.
f Acts 8. 37.
Joh. 4. 11.

I ſhall here make uſe of that excellent obſervation of judicious Mr. *Hooker*. This is the neceſſity of Sacraments: That ſaving grace, which Chriſt originally is, or hath for the generall good of his whole Church, by Sacraments he ſeverally derives into every member thereof. Sacraments ſerve as the inſtruments of God to that end and purpoſe: morall inſtruments, the uſe whereof is in our hands, the effect is in his: For the uſe we have his expreſs commandment, for the effect his conditionall promiſe; ſo that without our obedience to the one, there is of the other no apparent aſſurance: As contrary-wiſe where the ſigns and Sacraments of his grace, are not either through contempt unreceived, or not received with contempt, we are not to doubt, but that they really give what they promiſe, and are what they ſignify.

Hooker Eccl: pol. lib. 5. p. 57.

Queſt. What meaneſt thou by the word Sacrament?

Anſw. *I mean an outward and viſible ſign, of an inward and ſpirituall grace, ordained by Chriſt himſelf: As a means whereby we receive the ſame. And a pledg to aſſure us thereof.*

1. *Of the word Sacrament.*

This word Sacrament among the Romans was taken in three ſenſes.

1. *Pro litis pignore.* For an Engagement a man gave at law to anſwer the action.

2. For an Oath given by the Souldier to the Generall, not to deſert him.

3. For a military note, or *pro Tessera militari*, by which they were distinguished.

Now from one of these, or all these, the word might be brought into the Church by an Analogy, for the Sacraments may be said to be,

1. *Pignora*, pawns, and assurances on God's part to us, to perform his Covenant, and bestow grace.

2. *Signa juratoria*, on our part: by which we bind our selves to keep our Covenant, vow, and word with God.

3. Or else *Tesserae*; notes and marks by which we are separate from all other, who are not Christians.

2. A Sacrament is *a visible sign*, &c.

In this Answer every word is to be well weighed, since by it, we shall come to the true knowledge of a Sacrament reflecting on the causes. We have here mention of,

1. The matter of a Sacrament, that whereof they outwardly consist, and the secret grace which is represented. For it is *a visible sign of an invisible grace.*

2. The essentiall form, consisting in that Relation, which that sign hath to grace, or grace to that sign; which generally ariseth, not out of the elements themselves, but from the institution. So it was *Ordain'd.*

3. The efficient cause or who it was thus ordain'd them, it was Christ. *Ordain'd by Christ himself.*

4. The end or finall cause. 1. To be *a means whereby we receive grace.* 2. To be *a pledg to assure us thereof.*

1. *Of the matter of the Sacrament, that which is Visible, and Invisible.*

lib. 4. cap. 34. It was long since said by *Irenæus*, that the Eucharist did consist of two parts, the one earthly, the other heavenly: to which all posterity hath assented, with one voice testifying that in the Sacrament there be Signs and Things.

A sign is that which presents it self to the sense, and somewhat else to the understanding: As the rain-bow

is

is a ſign in heaven preſented to the eye, but another thing is thereby preſented to the mind, *viz. Gods covenant, no more to deſtroy the earth by water.* The ſign is outward and viſible, not a man but ſees that: The covenant is inviſible, and he only knows it, and believes it, who out of the book of God is taught, why it was there ſet. For Naturally it is not ſuch, but given and ſet in the clouds to be ſuch. To apply this to the Sacraments. Gen. 9. 16.

Signes we have here, Bread, Wine, Water, which *are outward and viſible* things, no eye but ſees them.

But theſe are reſemblances of higher things, to wit, of ſome ſpeciall favour, ſpirituall grace and treaſure, that is beſtowed upon us by God. Which grace they naturally repreſent not, but were impoſed and ordained by God to that purpoſe.

Which grace is no way diſcerned by the eye of man, and therefore we call it *Inviſible*: But is repreſented and by theſe ſigns ſealed unto the ſoul, and therefore we call it *Spirituall.*

The grace it ſelf, in one word, is, The whole obedience, merit, death, and paſſion of our Saviour; and the benefits that flow from thence, *Juſtification, Wiſdom, Sanctification, Redemption.* 1 Cor. 1. 30.

1. His juſtice, by which we are made righteous, forgiven, abſolved.

2. His wiſdom, by which we are made wiſe to Salvation.

3. His Sanctification, for by the power of his Spirit, we die to ſin, and live to righteouſneſs.

4. Redemption, by which we are redeemed from ſin, death, and hell, and ſhall be eſtated in glory, when the day of full Redemption ſhall come.

This grace is altogether inward: it is ſpirituall; the ſoul only of him, that hath it ſealed to him, is conſcious to it: but outwardly and viſibly it is conveyed unto him by theſe externall elements, Symbols and ſigns, or Images.

2. *Of*

2. *Of the Form of the Sacrament Ordained.*

The form of the Sacrament consists in Relation, which is a mutuall respect betwixt the sign and the things signified, such as is between the father and his son, the master and his scholler, the husband and the wife: For in these there is such a mutuall union and reference of one to the other, that the one term being removed, the other is removed also: for she is no wife that hath not a husband, nor he no husband that hath not a wife; they stand and fall together. It is so in this case, take away the signes, and there will be no Sacrament; and take away the thing signified, though the outward signes be there, yet they represent and seal nothing.

The reason is, because both want that to which they relate. The Relation then is the mysticall union and conjunction of these two, which is neither naturall, nor locall, nor yet corporall, but meerly Sacramentall: Of which if you shall ask a reason, no other can be given, but because *Christ* hath *ordained* it should be so. For the Sacraments are that altogether, and nothing else, which God by the word of his divine institution doth testify he will have them to be. As therefore our union with Christ is wholly mysticall, so also in the Sacrament the union of the things with the signs is altogether mysticall and spirituall, and depends meerly upon Christ the Ordainer's will and counsell.

Ephes. 5. 32.

3. *Of the efficient cause of the Sacrament Ordained by Christ.*

The Author of the Sacrament is God alone, and that one Mediator betwixt God and man, Jesus Christ: the reason is evident, because he hath right only to institute a Sacrament, who can bestow those Graces that are sealed to worthy receivers in the Sacrament, and can withhold them, and punish unworthy receivers. Which because it appertains to God alone; He and no other must be the ordainer

Mat. 26. 26. and 28. 19. 1 Cor. 11. 23.

ordainer of it. The old Rule is immovable and true, *Nihil habere rationem Sacramenti extra uſum à Deo inſtitutum*, Nothing can be accounted for a Sacrament beyond the uſe ordained by God.

1. *As a means whereby we receive the ſame Grace.*
2. *As a pledge to aſſure us thereof.*

4. The end of the Sacrament.

The Sacraments { 1. Repreſent. 2. Exhibite. 3. Seale. } 1 Cor. 11. 24, 25, 26.

1. They repreſent, and ſet before our eyes under corporal and viſible elements, what Chriſt hath done for us. For example, the bread broken, Chriſts body crucified; and the wine pour'd out, his blood ſhed for us. And in this reſpect they are called Signs and Monuments of his love: Signs of Heavenly things.

2. But this is not all, for they exhibite alſo: In them, that grace is truly given, which by the Signs is repreſented. All indeed receive not the Grace of God, that receive the Sacrament of Grace. But by them Grace is offered to all the Church, though exhibited only to the faithful: For upon the performance of this order, he actually makes over, and conveyes ſo much Grace and favour unto us, as at that time is uſeful for us: ſuch is, *a* Pardon of ſin, Reconciliation to, and acceptance of our Perſons, ſtrength to do what he requires; Of all which, the Sacrament is a means. *Canalis gratiæ*, The conduite-pipe of Grace. *a* Luc. 22. 19. Tit. 3. 5.

3. They are pledges to aſſure us of this Grace.] For the Sacrament is as it were a pawn left us by God in the hand of the Miniſter, to give us acquieſcence, and ground of confidence, that the Graces promiſed ſhall be ſurely performed. Of which that we doubt the leſſe, it is call'd a *b* Seal. For God, not content with the General offer of his *c* Promiſes, out of his meer mercy, hath thought fit to ſeal them to every particular Believer, having a regard thereby to their infirmity. *b* Rom. 4. 11. *c* Gen. 17. 11. Gen. 12. 3.

In an Indenture we have the Conditions agreed upon betwixt both parties, ſet forth and repreſented, after ſealed

led and delivered. A Covenant God hath made with man for Salvation and for Grace; without which, Salvation cannot be had: and by the Sacrament it hath pleaſed him, as in a fair Deed to repreſent it, to conveigh and make it over, to ſeal and deliver it unto us.

But this repreſentation, and exhibition of that Grace here ſignified, muſt not be referr'd to the eye of the body, but to the ſoul of the Believer; ſince it is ſpiritual. And ſpiritual we call it for two reaſons:

1. Firſt, becauſe of the Authour, the Holy Spirit; that, by a ſecret and wonderful operation brings to paſſe, that the vertue of the blood and merit of Chriſt, by the intervening of his fleſh, Sacramentally communicated to us, ſhould pierce even to our ſouls.

2. Secondly, becauſe Faith, the inſtrument by which we receive the Seal of the Covenant, is a gift of the Spirit, which, by apprehending and applying, unites the ſigns, and the things ſignified, which in their own nature are far diſſonant.

Queſt. How many parts be there of the Sacrament?

Anſw. Two: the outward and viſible ſign, and the inward ſpiritual Grace. This anſwer may be underſtood partly by what hath been ſaid, and partly by what ſhall be ſaid hereafter. Of Baptiſm.

Queſt. What is the outward viſible ſign or form in Baptiſm?

Anſw. 1. *Water.*

2. *Wherein the perſon Baptized is dipt or ſprinkled with it.*

3. *In the Name of the Father, of the Son, and of the Holy Ghoſt.*

Three things are here to be conſidered in this Anſwer:

1. The matter of Baptiſm; *Water.*
2. The Ceremony, *Dipping or Sprinkling.*
3. The Form. *In the Name of the Father,* &c.

1. *Water.*

Baptiſm

a Baptiſm is the door by which all enter into the viſible Church, and is therefore adminiſtred to beginners in Chriſtianity, who are to be initiated by *Water*. For in that element only the Baptized perſon is to be waſhed. The Scriptures and practice for this, are ſo evident, that it cannot be gainſaid.

a 1 Cor. 12, 13 Gal. 3. 27. Mar. 16. 16. 1 Cor. 1. 13. Mar. 3. 6.

b The end is, to waſh away Sin. Now in Sin there be theſe two, *Reatus & Macula*: The guilt, and the ſoil or ſpot. *c* The guilt to which puniſhment is due: The ſpot, by which we grow *d* lothſom in the eyes of God.

b Acts 22. 16. *c* Rom. 6. 23. *d* Ezech. 16.

The Scruple then here, is, How water can waſh away theſe ſpots of ſin? To clear it in brief: The truth is, it could not; it is no water-work, no not if you put to it, Nitre, much *e* ſope, fullers earth, or the herb Borith; all will not do, the ſoyl will not off ſo. *f* Blood muſt be put to it. The blood of the Son of God, of which this water is but an *outward ſign*: and that alone hath an efficacy to purge from ſin and *g* uncleanneſſe. This Blood is λυτρὸν, a ranſom and price ſufficient to remove the guilt and puniſhment, and it is λυτρὸν, a *h* laver to waſh away the ſoyl and ſpot.

e Jer. 2. 22. *f* Heb. 9. 22. 12. 14. *g* Mat. 20. 28. 1 Tim. 2. 6. *h* Tit. 3. 5. Zech. 1. 12, 13.

2. *Wherein the perſon Baptized is dipt, or ſprinkled with it.*

Vide Cypr. epiſt. 76. ad Magnum.

The Ceremony here uſed, is { *Dipping or, Sprinkling.*

Our Church then makes the action indifferent whether it be *Immerſio*, or *Aſperſio*, dipping or ſprinkling is left to diſcretion: for neither are eſſential to *a* Baptiſm, but belonging to the Ceremony of it, and therefore are to be regulated by charity.

a 1 Pet 1. 2. Heb. 12. 24.

1. *b Diving* or *dipping* beſt repreſents our burial to ſin and riſing to a new life, and was at firſt in uſe in warmer countries, when the greateſt part, who were baptized were *adulti* or grown in years.

b Rom. 6. 3, 4. Col. 2. 12, 13.

2. But when the Goſpel was ſpread into colder regions, *ſprinkling c* inſtead of *dipping* was thought ſufficient; to which that place of the *Hebrews*, 12. 24. gives countenance, where mention is made of the *blood of Chriſt*, and

c Ezech. 36. 25. Numb. 19. 18, 19.

the *blood of ſprinkling*, and again, 1 *Pet.* 1. 2. *Sprinkling of the blood of Jeſus Chriſt.* And indeed I ſee no reaſon, that as in the other Sacrament, a ſpoonful of wine is as ſignificative as a greater quantity, ſo here a handful of water ſhould not be as ſignificative as a whole river.

Heb. 9. 21.

Farther, this cuſtom of *Sprinkling* is of Great antiquity in the Church, as appears by the 76. Epiſtle of *Cyprian*, the later part of which is written in the defence of it. *Tertull.* alſo de pœnit. cap. 6. ſpeaking of Baptiſm, calls it, *aquæ unam aſperginem*, the one ſprinkling of water. And *Gregory* the firſt acknowledgeth that it was in uſe in the weſtern Church. There are who conceive probably that the Apoſtles themſelves uſed ſprinkling, as well as dipping, ſince we read of ſome baptized by them in houſes as well as rivers.

Acts 10. 47.

3. *In the Name of the Father, and the Son, and of the Holy Ghoſt.*

Mat. 28. 18.

This is the form of Baptiſm: and it never was, nor never may be omitted. For, ſhould theſe words be left out, the Baptiſm is Null. It was the pleaſure of our Saviour, that theſe words ſhould be retained for theſe reaſons.

1. That we may know, that what the Miniſter doth, he doth not of, or from himſelf, or of his own head, but by Commiſſion, Command, and good Authority, even by the authority of the whole Trinity. And therefore what he doth, is of the ſame validity as if God the Father, Son, and Holy Ghoſt ſhould baptize. Since it is in their name, their power, their authority.

2. For the comfort and aſſurance of thoſe who are baptized, that the whole Trinity do ratifie and confirm, what is promiſed and ſealed in Baptiſm, to wit, remiſſion of Sin, and acceptance to favour.

3. This layes an obligation upon the baptized perſon, and that divers waye:.

1. To acknowledge theſe three Perſons, and conſequently his whole Creed: to believe in God the Father that made him, God the Son that redeem'd

deem'd him, and God the Holy Ghoſt, that ſanctified him, and all the elect people of God.

2. As he acknowledges theſe three, ſo alſo to deliver himſelf to be taught by theſe three, and no other in the myſteries of his religion. This S. *Paul* intimates, when he asks the *Corinthians* In whoſe Name, were you baptized, *What? were you Baptized in the Name of Paul?* as much as to ſay, You ought to be his Scholars, in whoſe Name you received your Baptiſm, and to whom then you bound your ſelves: Which being not the Name of *Paul* nor *Cephas*, but the Trinity, you ought to receive that alone for infallible truth, which is taught you by the Trinity, and not to pin your faith upon the opinions of men. 1 Cor. 1. 13.

3. To be an obedient ſervant, to invocate, to give honour to theſe three Perſons, and to live by their rules and directions, to be a hearer, and a willing doer of their Commands.

Upon which conditions being by Baptiſm admitted into the Church, he hath aſſured to him, what Grace, God hath by Covenant promiſed.

Queſt. What is the inward and ſpiritual Grace [in Baptiſm?]

A. A Death unto ſin, and a New birth unto righteouſneſs. For, being by Nature born in Sin, we are hereby made the Children of Grace.

1. In the Queſtion the word *Grace* ſignifies a ſpeciall favour made over to the Baptized in the Sacrament. And this is call'd,

2. *Spiritual*, as chiefly belonging to the ſoul of man, his immortal Spirit;

3. And *inward*, that howſoever the Symbols by which this Grace is repreſented be the object of the ſenſe; yet the Grace it ſelf is not ſeen, but inwardly conceived and received by the Baptized.

In the Anſwer, we are to conſider,

1. What this Grace is.

2. The

2. The reason why it is necessary.
3. The benefit we receive by it.

1. *A death unto sin.* 2. *And a new birth unto righteousnesse.*

Joh. 3. 5. *Except*, saith our Saviour to *Nicodemus*, *a man be born again of water and the spirit, he cannot enter into the kingdom of God*, out of which the wisest divines, (in respect of Gods ordinance) have collected the necessity of Baptism, which Tit. 3. 5. is not only a laver, but the laver of our Regeneration; as I may so say, the midwife that brings us to this *New birth*.

a Ephes. 2. 1. *b* Colos. 2. 13. Rom 6. 16. Rom. 7. 14 23. 1 Pet. 2. 24. *a* In our first birth we were dead in sin, in our second *b* birth dead to sin; in our first, alive to our own lusts and affections, in this second quick and lively to righteous actions. In a word, of slaves of sin and death, made freemen and servants of life and righteousnesse. And these two acts of our regeneration, move betwixt two terms, from one to another, from Death to Life. The first of *c* Col. 3. 5. which is *c* mortification, which is the weakning, the deadding, the putting of sin, and the slavish drudgeries, and imperious commands of sin, from our mortal body: The *d* Ephes. 2. 1. Rom. 7. 6. other is *d* vivification, which is the performance of those actions of living men, that are quickned by the spirit, serving God all our dayes in righteousnesse and holinesse.

And the ancient manner in Baptism, the putting the person baptized under water, and then taking him out again; did well set forth these two acts, the first his dying, the second his rising again.

1. That which is here taught, is the doctrine of St. *Paul*, Col. 2. 12. *Yee are buried together with Christ in baptism, in whom also ye have risen*, &c. Into the grave with Christ we went not; for our bodies were not, could not be buried with his; but in our baptism by a kind of *Analogy* or resemblance, while our bodies are under the water, we may be said to be buried with him, & all that dwels in, and adheres to, our mortal bodies; that is, the whole body of sin is then buried, when the power thereof is weakned, Rom. 6. 6. represt, and as a dead carcasse covered with earth, remov'd

mov'd out of our ſight, ſo that bound with grave cloths it cannot ſtir, and carry a man whither it pleaſe; to act, what, as a tyrant, it commands, This is it, with which St. *Paul* preſſeth the Romans, cap. 6. 3. *As many of you as were baptized into Chriſt, were baptized into his death.* This is the firſt part of the grace received in Baptiſm.

2. The ſecond is a *New birth to Righteouſneſſe*, which the Apoſtle alſo in this place to the *Coloſſians* puts us in mind of, when he adds, *ye are alſo riſen with him:* as the baptized did *emergere*, or ariſe, out of the water. And under this term of Reſurrection, he ſets forth that *New life*, which thoſe who are new-born begin to live:

And New it may be well called, becauſe it proceeds from a new principle, and hath new effects. As every thing is in *eſſendo* Being, ſo it is in *operando* Operation. As is the cauſe, ſuch muſt the effect be: for, *do men gather grapes of thorns, or figs of thiſtles?* The principle is here good, and therefore what flows from it muſt be good alſo. That principle that moves the Chriſtian is not the will of the fleſh, or his corrupt heart, but the ſpirit of Chriſt, and ſanctifying grace, that works in the heart. The author of his life is not nature, but grace, and therefore the fruits are new and gracious; not the old works of the fleſh, adultery, contention, envy, murder, drunkenneſſe, hereſies, *&c.* But charity, joy, peace, goodneſſe, faith, *&c. Gal.* 5. 19. Mat. 7. 16. John 1. 13. 1 Cor. 12. 13.

Theſe two are alwayes knit and joyn'd together. For as Chriſt remain'd not under the power of death, but roſe from thence, ſo by the vertue of his death, and reſurrection, we do not only die unto ſin, but we alſo ariſe, that we may live to righteouſneſſe, 1 *Pet.* 2. 24. Which ſelf ſame is ſaid by St. *Paul* Rom. 6. 5. If being planted with him we have grown up into the ſimilitude of his death, we ſhall grow up alſo in the ſimilitude of his reſurrection. But obſerve that it is in him, or with him, that we know from what fountain this mortification and vivification flows. From our ſelves it is not, which the Catechiſm minds us of, in the reaſon following. Eph. 2. 5, 6.

2 For

2. For being by *Nature borne in ſin*,

Pſal. 51. 5. Ezech. 16. 1. &c. That is, conceived in ſin, and born in iniquity, polluted no leſſe in ſin from the womb, than an infant in his mother's blood; we can have no principle in our ſelves, or from our ſelves to move us, to put ſin to death, or give life to righteous actions, rather the clean contrary, becauſe we are born with ſtrong inclinations, and propenſions, which would certainly engage us in a courſe of ſin: in our Baptiſm it is that this ſtrength is given us by Chriſt that will enable us to get out of that ſervil and dangerous eſtate. So it follows,

Rom. 7. 5, 8, 18, 23.

3. *We are hereby made the children of grace.*

Children of Grace, and therefore enabled to do the works of grace. Which work flows not immediately from the Sacrament, but from the power of Chriſt, and his Spirit that works by the Sacrament. The rule of the School is ſound, and to be retain'd, That *Sacramenta ex ſimilitudine repræſentant, ex inſtitutione ſignificant; ſed ex virtute Chriſti ſanctificant.* Sacraments by reſemblance repreſent, by inſtitution ſignifie; but by the power of Chriſt they ſanctifie. *Solus Spiritus rem Sacramenti nobis confert.* Cypr. *de Bapt.* It is the Spirit alone that gives the thing, the grace here mentioned, to *die to ſin, and live to righteouſneſſe.* Where note, that

2 Cor. 3. 6. & 1: 12. 13. Epheſ. 2. 22.

1. That this death, and new birth, is not the reſolution to forſake ſin, and live a godly life, for this is ſuppoſed before Baptiſm, as that which makes a man capable of it, as the queſtion evidently ſheweth.

Dr. *Hamond*: pract. Cat. ſect. 2. p. 260.

2. Neither is it an actual forſaking of ſin, nor leading a new life, for that is a conſequent of Baptiſm, and muſt be done all the life after; till a man become a perfect man in Chriſt Jeſus.

Eph. 4. 13.

3. But this grace given in Baptiſm, is a ſupernatural ability to die to ſin, and live to righteouſneſs, to empower us to make larger progreſſes in Chriſtianity: which, though it will never abſolutely be perfect in this life, yet it

it may enable us to perform such sincere obedience, that God will accept, pardoning all the faults, and failings; and bound we are to improve this grace, and to co-operate with it all our dayes. Phil. 2. 12, 13.

Quest. What is required of persons to be baptized?

Answ. 1. *Repentance, whereby they forsake sin,* and

2. *Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.*

These two are the qualifications, that are requisite in those who are baptized; and so much the questions there proposed do evince: One whereof is about our forsaking the devil, world, and flesh, which is an act of repentance; The other about our believing the articles of the Creed, which is an act of Faith.

1. *Repentance* is a necessary condition in all that ask Baptism for themselves, it being the *removens prohibens*, that which removes what should hinder the grace we expect in Baptism: for though it merit no favour, yet it disposeth the man, and makes him capable of mercy. Acts 10. 4. John 3. 10.

Neither can we find any man of age admitted to Baptism without the profession of it. *John* the *Baptist's* Sermon was, to all that came to *Jordan*, *Repent*; and those that were baptized by him confessed their sins: And St. *Mark*, cap. 1. 4. says plainly that, *He preached the Baptism of Repentance.* And to this St. *Peter* exhorts the *Jews*, Act. 2. 28. *Repent, and be baptized every one of you*, &c. Mat. 3. 6.

And what kind of Repentance is requisite, the word in the Greek text imports, for it is μετανοεῖτε, change your minds; a *Transmentation* is necessary, not only a *Transmutation*; for till the mind be changed, the life will never be changed as it ought to be. Ezech. 18. 31, 32.

But upon this change within, the change without will certainly follow: our good notions, and our good motions inwardly, will *bring forth fruits worthy of Repentance* outwardly: of which the chief is here reckoned, which is, Mat. 3. 8.

1. *That we forsake sin.*

Not only that we be toucht with the sense of it, grieve

Joel 2. 12,13. Prov. 28. 13. Heb. 12. 1. Heb. 10. 26. Rom. 6, 12. for it, confeſſe it, or reſolve againſt it: But that really, ſincerely, actually, we ſhake hands with it, and forſake it: ſo that though weakly, we fall into it, yet wilfully we will not commit it, nor obſtinately continue in it; it ſhall never *reign in our mortal bodies.*

2. *Faith, that they ſtedfaſtly believe the promiſes of God made to them in this Sacrament.*

Mar. 16. 16. Heb. 11. 1. The other qualification is *Faith*, and this is neceſſary, becauſe the promiſes of God have not their effect upon us, till they are accepted by us, and it is faith only that can apply them: and therefore it is neceſſary, *Col.* 2. 12. *Qui Baptiſmum putat carnali ratione conſiſtere, hic non eſt ſpiritualis; nec donum cæleſte poteſt conſequi, qui ſe per aquam, non per fidem, commutari credit.* *Auguſt.* q. 59. ex N. T.

1. And the reaſon is firm and evident: Becauſe Chriſt is the ſubſtance of the Sacraments, the virtue and life of them is from Chriſt: But Chriſt is not received nor laid hold on by an infidel. Such men, *quod corde ficci ſunt & mente aridi, lambunt quidem illi petram, ſed inde nec mel ſugunt, aut oleum*, Cyprian.

2. The object of this faith is particularly the promiſes of God made in this Sacrament, which are, Pardon for ſin, and ſtrength againſt ſin: which being promiſed upon the former condition of repentance, no man can with a good conſcience lay hold of thoſe promiſes, but he that is a true penitent. 2 Cor. 7. 1.

3. They are to be believed ſtedfaſtly, and there is all the reaſon in the world for it, becauſe they are the promiſes of God: He is immutable, in him there is no ſhadow of change: He is all-ſufficient, omnipotent, able to make good what he hath promiſed: to ſtagger then in the promiſes, is in effect, to make him a mutable God, a God that can repent, and will not keep his word; or elſe an impotent God, one unable to make good, what he hath ſpoken. No, no; *Hath he ſaid, and will he not do it?* Yes certainly If we fail not on our part, Chriſt will not fail on his: if we do repent and believe the Goſpel, no power of hea- Heb. 10. 23. Heb. 6. 17, 18, 19. Numb. 23. 19.

ven,

ven, on earth, in hell, or malice of Satan ſhall never be able to deprive us of our part of the promiſes made to us in this Sacrament. Only remember this, that Chriſt, that hath made a promiſe of grace to a penitent Believer, hath made no promiſe at all to an impenitent infidel.

4. I adde this in the cloſe, That Baptiſm is of ſpecial uſe through a Chriſtians whole life. It is but once adminiſtred; but the vertue, and efficacy thereof grows not old by time.

1. In all thy fears and doubts, look to thy Baptiſm, and the promiſes of God, then ſealed to thee. Lay hold on them by faith, and thou mayſt have actual comfort.
2. In thy failings, ſlips, and revolts, to recover the ſooner, look back to thy Baptiſm. New Baptiſm ſhall not need: the Covenant and Seal of God ſtands firm, and changeth not.
3. Renew thy Repentance, Renew thy Faith in thoſe bleſſed promiſes of grace, ſealed and ſecured in Baptiſm, and then expect all good from Gods free mercies in Chriſt, although thy performances fall very ſhort; though thou art an unprofitable ſervant.

Queſt. Why then are children baptized, when by reaſon of their tender age, they cannot perform them? that is, Repent and Believe.

Anſ. *Yes: they do perform them by their Sureties, who promiſe and vow them both, in their names: Which when they come to age, themſelves are bound to perform.*

This is an excellent Anſwer, and being well examined, will prove ſatisfactory. For it ſhews

1. How children perform this promiſe for faith and Repentance.

2. That they are *bound* to perform the promiſe, *when they come to age*, if they mean to have a part of the grace promiſed by God in Baptiſm.

1. For the firſt, Children perform not this promiſe in Baptiſm at that time Actually, *that is*, they do not then

actually repent and believe; neither is it necessary they should. For Baptism, is not the Covenant, but the Seal of it, and the Seal may be set, where these are wanting. This is evident in the case of Circumcision. With *Abraham* God established the Covenant, and the Seal was to be set in the flesh of his child, and those children, that came of his loyns, at 8 dayes old; to whom no man can attribute Faith and Repentance. And why any man should tye children, that enter now into the same Covenant, and are to be saved upon the same grounds, to harder conditions than those Infants were then bound, seems to me very unreasonable, and uncharitable. If want of faith and repentance could render the children of Christians uncapable of Baptism; out of question, the same defects would have rendred the seed of *Abraham*, before they came to age, uncapable of Circumcision: But this it did not them; therefore neither these.

Gen. 17. 9.

Neither ought it seem so strange to any man, that one should ingage for another, a man for a child, since we see it done in civil contracts. Morgages, bonds, espousalls, are taken and made in the names of children, of which they are as utterly ignorant, as what at Baptism is for them undertaken. Thus much will be confessed: But can it be thus in Church-covenants? Can the father, or any other be engaged for the son? And will such an engagement be accepted of God? Yes, it may be done, and will be accepted. This is evident out of the Scripture: *Moses* did engage the little ones, as well as their fathers, to keep the words of the Covenant (for so it is call'd 4 times in that chapter) telling them, that *He call'd them together, little ones and all, to enter into covenant with the Lord their God, and into his oath.* And thus concludes the Chapter, *The secret things belong to the Lord our God; but those things which are revealed, belong to us, and to our children for ever, that we may do all the words of this Law.* As if *Moses* had said, The rise and ground of this is a secret, and unsearchable; no reason of it can be given, but God's will and love. It pleased him to have it so. But that he would so have it, it is revealed, and

Deut. 29. 11.

Verse 12.

and it *belongs to us, and our children*, and is a ſtanding law to be obſerved by us, and our children for ever: of which, yet, this reaſon is rendred at the 18. verſ. *Leſt there ſhould be among you any man, woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go and ſerve the gods of the nations, leſt there ſhould be among you a root that beareth gall or worm-wood.* A root, to which nothing more like than a child: the child then, ſure, was that root to be engaged by covenant, leſt that bitter fruit be brought forth.

At *Jehoſaphats* Faſt, there was preſent all *Judah, with their little ones, their wives, and their children.* Why the little ones? The children certainly, many of them at leaſt, knew not what belonged to the Faſt, nor the Fear they were in from the Nations. But all the Promiſes that God had made, belonged to them, as well as their fathers; and of theſe their fathers put God in mind, and brought their children with them to joyn with them in the petition, and preſſing the promiſe (though they actually knew not what it meant) that God might be more powerfully moved. 2 Chron. 26. 13 Verſe 7.

What ſhould I ſay, that the light of nature taught the *Ninevites* this truth? for in their repentance, not the greateſt only, but the leaſt were engaged to repent and faſt, and cry mightily to God. Alas, thoſe Innocents, *that knew not their right hand from their left*; knew not what was done, nor why it was done, and yet the injunction was laid upon them. And who can tell, whether God were not moved more for their ſakes than their parents? Sure I am that God uſeth this, as a motive of his mercy to *Nineveh*. *Thou hadſt pity on the gourd, &c. and ſhould not I ſpare* Nineveh, *that great city, wherein are more than* 12000. *perſons, that cannot diſcern the right hand from the left.* Jonah 3. 5. Jonah 4. 10, 11

All that hath been ſaid hitherto, tends only to this end, that it is no abſurdity to aſſirm, that the little ones are part of the number of thoſe that entred into covenant with God, and ſo may inter into this covenant made in Chriſt, by the parity of reaſon. Then again, to ſhew, that a father

may undertake a religious duty for his child, though the child understands nothing of it, with which undertaking yet God is pleased; and farther, I presse not these instances.

But what now, if I shall make it appear, that there is a command for the Baptism of Infants? To my understanding there is great light given to it, out of that Commission our Saviour gave to his disciples: Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς, &c. Before I hence make my inference, I shall propose, *quædam postulata*, certain Propositions, so reasonable, that I conceive they will not be denied.

Mat. 28. 19.

1. That the Apostles by these words receive a Commission for the promulgation of the Gospel, and a Command to execute it.

2. That *all Nations* stand here in opposition to the *Jews*: For the Commission, *Mat.* 10. 5, 6. was particular to seek the lost sheep of the house of *Israel*, and an expresse prohibition in it, that they go not into the way of the *Gentiles*, &c. But now their Commission is enlarged, and become *œcumenicall*. *Go and disciple all nations*: preach the Gospel to every creature.

Mar. 16. 15.

3. That a Nation is a Society of men, which comprehends under it *Singula generum*, without distinction of sex, condition, age. And this is evident: for a child as soon as born, is a free Denison. His birth makes him capable of all the priviledges of that Nation.

4. That all *Nations* here must be of the same extent, as that Nation to which it is opposed, *viz.* the *Jews*. But all Jews *Singula generum*, of what sex, condition, age soever, were within the Covenant, and therefore *all Nations* in the same manner were within the Covenant. S. *Paul* so argues: The Gentile is engrafted as the Jew; but the Jew was engrafted with his children, and consequently the Gentile.

Rom. 11. 15, 16, 17.

5. That this word μαθητεύσατε, rarely occurrs in any Classique heathen Authour, if at all, and therefore must be taken in a Church-sense.

6. That

6. That this word in propriety of language ſignifies, not to teach, but to make a Diſciple, or bring under Church-diſcipline, or in a capacity to be taught, making this form of Baptiſm their Ceremony of receiving them.

7. Laſtly, that it is not ſo apt to render it *Teach* in this place, becauſe that duty is enjoyned in the following words. The ſenſe then will run far eaſier thus, Go, and enter into your School all Nations by Baptiſm; and all that are ſo brought and receiv'd, inſtruct and inſtitute them in the Chriſtian Faith. Which interpretation may be juſtified by that parallel place, *John* 4. 1. The *Phariſees heard that Jeſus made more diſciples and baptized, than John:* Where, to make diſciples, and baptize is all one with the phraſe here μαθητεύσατε βαπτίζοντες, and preſuppoſeth not any precedent inſtruction, but rather as a ſubſequent.

Let then this Commiſſion to the Apoſtles have its full extent, let πάντα ἔθνη, *all Nations* take in, as it uſually doth, all of every nation and muſt (for otherwiſe the oppoſition will be lame and imperfect) Men and children among the *Gentiles*, as it did Men and children among the *Jews*. Interpret μαθητεύσατε in his proper and genuine ſignification, which is to Diſciple, or enter into a School to be taught, (which alſo beſt agrees with the ſcope of the Text) when the Scholler ſo admitted ſhall be capable of teaching, and then the ſenſe of the Commiſſion will be this: Go forth, and make not the *Jews* only, as by vertue of the former Commiſſion, your diſciples; but the *Gentiles* and their families your diſciples alſo; and upon their conceſſion baptize them, and teach them to keep, whatſoever I have commanded.

And that this was the Apoſtles ſenſe of Chriſts words, and opinion of his inſtitution, will appear two manner of wayes.

1. Firſt, by one conſiderable remain or footſtep of it in S. *Paul's* Epiſtle to the Corinthians, 1 *Cor.* 7. 14. *Elſe were your children unclean, but now are they holy*; which word, being not poſſible to be underſtood in that place of inherent holineſſe, muſt be underſtood of relative, that is, *holy* as they

they stand in relation to their admission into the Church by Baptism. 2. Then again ἀκάθαρτα, *unclean*, is in S. *Peter's* sense, such who might not be receiv'd into the Church; and then ἅγια, *holy*, which is here such as are opposed to it, must necessarily signifie those children who may be admitted. 3. Lastly, were not this the importance of that place, there were no priviledge imaginable, no Sanctity which could be attributed to the Infants of Christians, which could not belong to the Infants of Heathens also; which yet is affirmed of the one, and denyed of the other, by the Apostle.

Act. 10. 14.

2. The perpetual and uninterrupted practice of the primitive Church, even from the Apostles time; To which the most ancient Fathers give an ample Testimony, whose evidence because it is fully set down by that walking library Doctor *Hammond* in his Tract of Baptizing of Infants à sect. 39. *ad* 57; I will therefore spare the transcription. In brief only, One delivers, that Infants are thought worthy of Baptism: Another, that they are born again to God: A third, that they are Candidates of Sanctity, and holy by the prerogative of their birth: A fourth appointed Godfathers: A fifth, that according to the custom of the Church, baptism is given to Infants, and affirms it to be an Apostolical Tradition; so doth another: A sixth commands, Baptize your little ones: A seventh, As to the case of Infants which thou saidst were not to be baptized —— it was far otherwise determined by all in our Council; we all judged, that the mercy and Grace of God was to be denyed to none, that was born of men.

Just. Martyr. Iraneus. Tertul. Hyginus. Origen. Dionys. Areop.

Clem. Rom. Cyprian.

And he concludes with *Augustines* testimony, which is full and very observable, *Nemo nobis susurret*, &c. Let no man whisper to us other doctrines. This the Church hath alwayes had, alwayes retained; this it hath receiv'd from the faith of the predecessours, this it keeps perseveringly to the end: and upon it delivers that known Rule, *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolicâ traditum rectissime creditur*, That which the universal Church maintains, and was

De Baptismo cont. Donatist. Lib. 4. cap. 24.

was not inſtituted by Councels, but alwaies continued, is moſt rightly believed to be delivered by the Apoſtles authority.

3. And me-thinks this is highly conſonant to reaſon: for were it otherwiſe the Apoſtles Commiſſion would be ſhorter under the Goſpel, than the Command for Circumciſion under the law. That would be for the whole Nation, children, and all: This to part of Nations, and ſo all ſhould not be all. The promiſe made to the *Jew and his ſeed* ſo ſoon as born; The promiſe made to the *Gentile and his ſeed*, after he is at age: A *Jewiſh child*, made a Covenanter whether he actually believe or no: a *Chriſtian* caſt aſide till he can make it appear, that he believes and repents. It behoves them to ſhew ſome diſparity in the infant Jew, and the infant chriſtian, leſt they faſten upon the Almighty, in the reception to the ſame covenant, προσωπολημψιαν reſpect of perſons, which I know they dare not. And this would be thought on alſo, what a diſcouragement this had been to the Jew to turn Chriſtian, if with the Father, the child ſhould not have been admitted to the Covenant, and have a right to the ſeal, which in his Judaiſm he had, and ſo the child be in worſe caſe under *Chriſt*, than he was under *Moſes*.

Be it that we find no mention in Scripture of any child baptized, can any man thence rationally conclude, that none was? How many matters of fact were done by the Apoſtles, of which thoſe ſacred Oracles are wholly ſilent? Who ever read in Scripture that any woman ever received the Euchariſt? and yet he would be thought a man of a ſhort diſcourſe, who would thence collect, that none of the female ſex, were in the Apoſtles daies admitted to the Lords ſupper.

But the Anſwer that will fully ſatiſfy this ſcruple, is this. Though an argument, drawn negatively from Scripture *in Credendis*, in things to be believed as Articles neceſſary to ſalvation, is of great force: yet *in Agendis* in many things to be done by chriſtians (as among other this one of Baptizing infants) it is very weak. This may not be be-

lieved, because not written, is true, and of great strength: This may not be done, because it is not written, that ever it was done; is very fallacious, and concludes not.

To knit up all, Those who are of years are bound to make a profession of their faith, and Repentance; to be taught the truth of this mystery, and not to be admitted to Baptism without it, for being of age, and of their own choice and desire to be made members of a Church, good reason it is they should oblige themselves to the conditions made known unto them. But for those who desire it not, nor can desire it through an unavoidable deficiency, yet have a right to it, because they are the *children of believing parents* (*for, if the root be holy so are the branches*, and again, *your children are holy*) charity requires that others desire it for them. These have been taught, and know on what conditions they are to be entred. These know that Christ *commanded little Children to be brought unto him*. These know that *He laid his hands upon them, and blessed them*, and therefore they earnestly believe that he will embrace them in the arms of his mercy, and give unto them everlasting life: and therefore in this faith and confidence they engage for them †.

Rom. 11. 16. 1 Cor. 7. 14.

† ἀξιοῦται δὲ τῶν διὰ Βαπτίσματος ἀγαθῶν τὰ βρέφη, ἢ πίστει τῶν προσφερόντων αὐτὰ τῷ Βαπτίσματι. q. 56. *Justin. Martyr. resp. ad Orthod.*

Children are allowed to enjoy the good things that come by Baptism, by the Faith of those who bring them to Baptism.

Yea, but will the faith of the Surety, any way benefit the infant? Yes it may, so far as it is intended: that is, to make the infant by Baptism to be received into the congregation of Christs flock, and to give him a right to the promises of the Covenant. Did not the faith of the *Centurion*, *a* that came to Christ for his servant, effect a cure upon the sick man? Did not the faith of those, that let down *b* the bedrid-man through the tiles, move our Saviour to *c* cure him? Did not the faith of the woman of *Canaan*, that came to our Saviour for her little daughter, work compassion in him, and, out of compassion, to heal her? Say then no more, but the faith and charity of one may be powerfull with God for another; especially when we are encouraged to it, as in this case we are, by his own words, d *Suffer little Children to come unto me, for of such is the kingdom of God.* In the Faith of the Church grounded upon Gods

a Mat. 8. 5.
b Mat. 2. 5.
c Mat. 15. 28.

d Mar. 10. 14.

Gods Covenant the child is preſented, and no ſober man can doubt, but it will be accepted by him.

In which, becauſe they, and thoſe who contract for them, are by interpretation but as one perſon, the conditions agreed upon bind them no leſs, than if it had been their own act, if they mean to have any benefit by the contract or engagement: Which is the next point.

2. *They are bound to perform the vow and promiſe when they come to age.*

Repentance is a firm reſolution of amendment of life; Faith an apprehenſion of Gods promiſes: For the performance of which the Sureties engage; but not abſolutely that the child ſhall do it, for that is beyond their power to undertake: But conditionally, that he ſhall do it, or elſe have no benefit by their Engagement.

When he comes to age then, or years of diſcretion, he is to be put in mind, what a Solemn vow, promiſe and profeſſion his Sureties have made to God for him, and then he is put to his choice, whether he will ſtand to them, or reject them: no otherwiſe than thoſe, who are married being children, have a choice when they come to years, whether that contract made by their friends, or parents ſhall bind them; ſtand a ratified marriage or no.

1, If they will diſclaim, and renounce, they may: But withall then they muſt know, that they diſclaim and renounce all right, title, claim or intereſt in the promiſes of Chriſt, they caſt him off, tread his blood underfoot as an unholy thing, muſt not expect any ſtrength from Chriſt againſt temptations, and ſo are left in the power of all ſin, and villany: In a word, they renounce a pardon of ſin, and the claim they might have to an inheritance in heaven.

2. But if they give their conſent, and allow of what their Sureties did undertake (which is ſuppoſed), then they ſtand obliged and bound actually to repent, and believe, to obey Gods commandments, and lead a Chriſtian life in righteouſneſs and holineſs. For he that doth otherwiſe

wise breaks his vow, perjures himself, forfeits his pardon, makes his prayers and whole service of no acceptance, is a vassall and a slave to his own corruptions, being destitute and deprived of that strength by which he should strive against them, and conquer them.

All which sad considerations, I doubt not, will so far work upon a man, who hath the use of reason, that, as he cannot choose but confess it a great Act of charity in his friends, so early to engage for him in so beneficiall an Indenture: so also, to acknowledge that he is bound to stand to their engagement, and to observe the conditions of it through his whole life.

Of the Sacrament of the Lords Supper, or the Eucharist.

Quest.

WHy was the Sacrament of the Lords Supper ordained.

Luk 22 19. 2 Cor. 11.24. *Answ. For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits we receive thereby.*

In which answer we have these Conclusions.

1. That Christ *died* for our sins.
2. That this his *death* was a *Sacrifice*.
3. That this *Sacrament* was ordained for a continuall *Commemoration*,
   1. *Of the death of Christ.*
   2. *Of the benefits we receive thereby.*

1. *That Christ died for our sins.*

This proposition is the constant assertion of the Scriptures, and needs no further proof. *Is.* 53. *Who his own self bare our sins in his body on the tree*, 1 Pet. 2.24. With infinite other places. Sin is either committed as by *Adam*, and the Angels that fell; or inherited, as by us, and all *Adams* posterity; or assumed, as by Christ: and this way only *he was made sin for us*; Not that he committed any sin, for he was that

that a *just one*; nor that he inherited or contracted any, for *a* he was conceived of the Holy Ghost; but pleased he was *b* to stand in the place of sinners, and to take upon him the iniquity of us all, that so the justice of God might take its course and proceed against him for us. Which justice because it could not be satisfied without blood; for *without* d *shedding of blood there is no remission*: he was willing to *e* humble *himself to death, even the death of the Cross* for us.

a Act. 3. 14.
b Luk. 1. 35.
c Is. 53. 6.
d Heb. 9. 22.
e Phil. 2. 8.

2. *That this his death was a Sacrifice.*

And this death must be a *Sacrifice*, *He made his Soul a a Sacrifice for sin*: and this was typed out by the old legal Sacrifices. These were of two sorts, either εὐχαριστικὰ of praise or thanksgiving, of which I speak not now: or else ἱλαστικὰ, or *b* propitiatory, or pacification, and such was this of our *c* Saviour a *propitiation for our sins*. *A sacrifice of a sweet* d *smelling savour to God*.

a Heb. 9. 16. Is. 53. 10.
b Lev. 7. 11, 12.
c 1 Joh. 2. 2.
d Eph. 5. 2.

All the world lay under the curse, *Gen.* 3. 17. All the goods of the world were not able to free men from the Curse, Gold could not do it, nor the blood of beasts. *e Heb.* 10. Not 10000 *rivers of oyl*: as for man, the Lord of these, his hand was too weak too: *For no man could redeem f his brother from death nor make agreement to God for him*. This is a work that he must *let alone for ever*.

Gen. 2. 17.
e 1 Pet. 1. 18. Mic. 6. 6, 7.
f Psal. 49. 7.

It must be the Son of God only, that must be the *Sacrifice*, *g* or else there could be no satisfaction; his blood the *h* price, or else nothing bought; his life the ransome or else *i* nothing redeem'd. But this Sacrifice being offer'd, his blood being shed, his life laid down; then there was *k* λύτρον a full ransom; then there was ἀντίλυτρον a sufficient commutation; then there was ἱλασμὸς a pacification made *l* for the sins of the whole world. His person was the only *m* sacrifice that God would accept: His blood the only *n* price, that God would esteem; His death the sole ransome, *o* that God would receive for the transgressours.

g Eph. 5. 2.
h 1 Cor. 6. 20.
i 1 Tim. 2. 6.
k Mat. 20. 28.
l Rom. 3. 25.
1 Joh. 2. 2.
m 1 Pet. 2. 24.
n 1 Pet. 1. 19.
o Heb. 9. 15.

3. *That this Sacrament was ordained for a continuall remembrance.*

This was a favour that would never be forgotten; and that we should never forget it, he was pleased immediate-

ly before his death to ordain this Sacrament with this
Luk. 22.19. Item, *Do this in remembrance of me.* And the Apostle puts
us in mind, that *So oft as we eat of this bread, and drink*
1 Cor.11.24. *of this cup we shew forth the Lords death.* For that is the first
end.

1. *To be a remembrance of his death.*

For here we have Christ crucifyed before our eyes, represented lively before us as upon the cross: While as the signs of his blessed body and blood being sundred the one of them from the other, the one is broken the other poured out, remembring us how his sacred body was broken with the crown of thorns, the scourges, the nayls, the sphear: how out of his wounded hands, feet, head and side there issued a stream of blood. This he intended by his Institution that we should first remember. The other is,

Matt.27. Mark.15. Luk.23. Joh.18

2. *The Benefits we receive thereby:* viz.

By his Death.

In his flesh, sin was condemned, which S. *Paul* calls
a Heb.9.26, 28. *a* ἀθέτησιν, S. *John* λύσιν, the destroying, loosing, or taking
b away sin by the *Sacrifice* of himself once offered: which
contains in it these particulars;

c 1 Joh.1.7. 1. *c* The remove of the guilt. *The blood of Jesus Christ purgeth us.*

d Rom.8.1. 2. *d* The discharge from the sting. *There is no Condemnation.*

e Heb 9.14. 3. *e* The weakening of the power. *The blood of Jesus Christ purgeth our consciences from dead works.*

f Col.1.21, 22. 4 *f* Reconciliation. *For we are by his blood reconciled to God.*

5. Eternall Redemption. *Eph.* 1.7, 14.

6. Liberty to enter heaven. *By the blood of Jesus Christ we may be bold to enter the holy place, by a new and living way which is his flesh.* Heb.10.19,20.

But of these I have spoken at large in the Creed.

Quæst. What is the outward part or sign of the Lord's Supper? *Answ.*

Answ. *Bread and wine which the Lord hath commanded to be received.*

Bread and Wine.

As in Baptism water was the outward element, so in this Sacrament is bread and wine; the bread represents his body, and the wine his blood: and there be who thinks that our Saviour made choice of these, for that these, being the chief of our corporall preservatives, are fittest to set forth our spirituall nourishment: but this I neither affirm, nor deny. That which is more materiall to know is the change of these, which is wholly Sacramentall, not in substance, but in use. For they remain bread and wine still, such as before in nature: but consecrate and set a part to represent our Saviours passion, and exhibite and seal to a worthy receiver the benefits of that Passion.

Great disputes there are how Christ is in the Sacrament. Some conceive, that for his presence there, it is necessary that Christ be incorporated with the Sacramentall elements. Others, that the bread and wine are changed into his very body. Others, who deny the substantiall change, yet acknowledge his presence, expres their meaning in different terms, thus: Corporally & substantially say some, Sacramentally, say other. Typically and figuratively, say a third. Spiritually, say a fourth. Really, say the last. Mr. *Hookers* judgment to me in this difference of opinions seems very pious, that since that all are agreed that Christ is there, and seals his promises to a worthy receiver, and the question is only *de modo* of the manner how he is there, that disputes and debates, enemies to piety, and abatements to devotion, be suffered to take their rest *&c.* What these elements are in themselves it skills not: it is enough that to me, who take them, they are the body and blood of Christ: His promise in witness hereof sufficeth, his word he knoweth which way to accomplish; Why should any cogitation possess the mind of a faithfull communicant, but this? O my God, thou art true! O my soul thou art happy!

Consubstan: Transubstan.

Eccl. pol. lib. 5. S. 67.

Yet

Yet I will venture to bring my pitcher, and try if that cool water may not allay the flame. My intention is to put the fairest interpretation upon different expressions and so reconcile exasperated brethren.

That the Sacrament is in the predicament of Relation will be, I doubt not, easily granted me: and under that logicall notion, I would thus define the Eucharist.

The Eucharist is a Sacrament instituted by Christ under the elements of bread and wine to represent, exhibit, and seal the passion of Christ and the benefits thereof to a worthy communicant. In which definition we meet with all those things that are necessary to set forth the nature of a Relation. Which are two: The *Materiall* part, is the subject, or the supposite, in which the *Relatum* and *Correlatum* do exist. The *Formal* part consists *in Fundamento & Termino*. The foundation shall supply the place of the efficient cause. The *Terminus*, the end, in absolute Accidents. To apply this.

1. The *Material* part here is the bread and wine.

2. The *Relatum*, that respect Christ's body hath to the bread: and the *Correlatum*, that respect that the bread again hath to Christs body.

3. The foundation is the Institution of Christ; for naturally these elements signifie it not, Christ was the efficient cause or the author of it. The Relation is from him.

4. The *Terminus* or end is evident, to represent, exhibit, seal, *&c.*

And thus all the words used by Divines in the explication of this mystery may receive a candid interpretation, except that of Rome.

1. That Christ is in the Sacrament corporally, substantially, and perhaps consubstantially may have a respect to the subject or *Supposite* of the *Relatum* and *Correlatum*, their meaning being no more than that he is there under the forms of bread and wine, not changed in substance, but in use; as it is in other Relations: As for example betwixt a father and son: who

who though they relate to each other, yet they remain two distinct substances, and the same they were.

2. Sacramentally, will point out the Foundation or efficient cause: for therefore it is a Sacrament because Christ ordained it, and appointed the signes to have this Relation.

3. Typically and figuratively, will direct us to the first end, which is to Represent but this is not *finis ultimus.*

4. Spiritually will put us in mind of the second end, which is to exhibit; for to the soul and spirit the grace is exhibited, not to the body.

5. Really, puts us in mind of the last end, to Seal: and such a reall presence must be admitted, or else the Communicant receives nothing.

Christ is said to be present four manner of waies.

1. Divinely, as God, and so he is present in all places. *Psal.* 139.7. *Whither shall I fly from thy presence? I the Lord fill heaven and earth.* Jer. 23.24.

2. Spiritually, and so he is present in the heart of true believers. *Eph.* 3. 17. *Christ dwells in our hearts by faith.*

3. Sacramentally, and so is he present in the Sacrament; because he hath ordained the Sacrament to represent, and communicate Christs death unto us. 1 *Cor.* 10. 16, 17. *The cup of blessing which we bless, is it not the communication of the blood of Christ?* &c.

4. Corporally; so present in *Judea* in the daies of his flesh.

And as the word presence, so the word really, is diversly taken: for sometimes,

1. It is opposed to that which is feigned, and is but imaginary, and imports as much as *Truly.*

2. It is opposed to that which is meerly figurative, and barely representative, and imports as much as *effectually.*

3. It is opposed to that which is spirituall, and imports as much as *Corporally*, or *bodily.*

We then believe Christ to be present in the Eucharist divinely after a speciall manner, Spiritually in the hearts of the communicants, Sacramentally or relatively in the elements: And this prefence of his is *reall*, in the two former acceptions of *reall*; but not in the last, for he is *truly* and *effectually* there present, though not *corporally*, *bodily*, *carnally*, *locally*.

As for the Papists Transubstantiation, it can have no place at all, except *in supposito* or *Materiali*. And it is most absurd to say, that the *suppositum Relati* is turned into the *Suppositum Correlati*. In other Relations it is not, and why then in this? We know that the father becomes not the Identicall substance of the son, nor the son of the father, the husband of the wife, nor the wife of the husband. They remain distinct substances as before. Adde to this, that this fiction of Transubstantiation, besides that it contradicts the confessed rules of arts and reason, clearly takes away the Relation, and the effence of a Sacrament. For upon this corporall change, what becomes of the sign? for if this were true, it were the very thing signified, and then the *Signum* and *Signatum* would be all one, which overthrows the definition.

I am of opinion, that it was the hard hap of the Church of Rome to rise up in the defence of this errour: Should the Protestants have done it, they would have hissed them out of the School: and now their learned Jesuites are obstinate in it, to maintain their Churches infallibility. And the ground of my conjecture is that counsell, which Cardinal *Carpi* gave the Pope, inclining to have granted what was then desired by some Princes and States as, Service in the vulgar tongue, the marriages of Priests, and the communion in both kinds: The sum whereof was, though these things desired, were in themselves matters of no great moment, yet upon the concession of them the Hereticks would infer, that the Chair had erred in her injunctions, and constitutions, and then all was gone.

Council. Trident.

It is not religion then, but policy that upholds it, together with the child that is descended from it, the *Chimera* of

of Thomas brain, Concomitancy: upon which fancy they mutilate this Sacrament, and deny the cup to the people. Againſt which Sacriledge, our Catechiſm proteſts in the following words.

2. *Which the Lord hath commanded to be received.*

His command is extant, *Drink ye all of this*, and *Mar.* 14. *They all drank of it.* As the Lord asked the King of Tyre in deriſion, *Art thou wiſer than Daniel?* So may we ask them, Are ye wiſer than Chriſt, will you dare to amend his inſtitution? And if they reply, that all there were prieſts, I rejoyn; Matt. 26. 27. Ezech. 28. 3.

1. That it reſts upon them to prove it, for it may be well doubted, whether they were ſo or no as yet. For the Apoſtles had the promiſe only of the keys. *Dabo tibi claves cœli.* To thee will I give the keys; in the future tenſe. Actually they were not given till they had their miſſion and commiſſion, *Jo.* 20, 21, 22, 23. Which was after the inſtitution. It is probable then they were not the fathers of the clergy before. Matt. 16. 19.

2. That by this argument the bread may as well be taken away from all, but diſciples too; and ſo the laity ſhould have no right to any part of the Sacrament.

3. That the practice of the ancient Church, which is the beſt rule to explicate any ſuch difficulty, is a clear proof that the cup belongs to the people. For they then received it.

The teſtimonies are infinite for it. But I ſhall content my ſelf with that plain confeſſion, which is exſtant in the Counſell of Conſtance to their eternall ſhame. *Vid. Chemnit. examen concil. Trid. ſeſ. 5. Can.* 1, 2, 3 *Conc. Conſt. Seſ.* 13.

a And [we decree alſo] in like manner, that though in the primitive Church this Sacrament was received by the

a Et Similiter, quod licet in primitiva eccleſia hujuſmodi Sacramentum reciperetur à fidelibus ſub utraque ſpecie; tamen hæc conſuetudo ad evitandum aliquæ pericula & ſcandala, eſt rationabiliter introducta, quod à conficientibus, ſub utraque ſpecie, & laicis tantummodo ſub una ſpecie ſuſcipiatur, &c.

faithfull under both kinds; yet this cuſtome, to avoid ſome dangers and ſcandalls, is reaſonably introduced, that it ſhould be received by the prieſts in both kinds, and by the laickes only in one kind, *&c.*

They confeſs, the primitive Church received in both kinds; yet to avoyd I know not what ſcandalls they decree otherwiſe, and in the ſame act brand with the name of hereſy thoſe who oppoſe their determination. And command under the pain of excommunication, that no prieſt preſume to adminiſter the Sacrament to the people under the ſpecies of bread and wine.

De conſ. diſt. 2. cap.

b Comperimus quod quidam, ſumpta tantummodo corporis ſacri portione, a calice ſacri cruoris abſtineant: Qui (procul dubio, quoniam neſcio qua ſuperſtitione docentur, aſtricti) aut integra Sacramenta percipiant, aut ab integris arceantur, quod diviſio unius ejuſdemque myſterii ſine grandi non ſit Sacrilegio. So Gelaſius.

4. They ſhould do well to reconcile thoſe two Decrees, the firſt of their Pope Gelaſius. The other of their late counſell of Trent. Gelaſius the Pope ſaith, *b* We find, that ſome, a portion only of the ſacred body being taken, do abſtain from the chalice of the ſacred blood. Who (with out doubt, becauſe I know not by what ſuperſtition being taught they are obliged) let them either receive the entire Sacrament, or be kept from the whole, becauſe the diviſion of one, and the ſame myſtery cannot be without grand Sacriledge.

Concil. Trident. Seſ. 5. Can. 1.

c Si quis dixerit ex Dei præcepto vel de neceſſitate ſalutis eſſe, omnes & ſingulos Chriſti fideles, utramque ſpeciem Euchariſtiæ ſumere debere, Anathema ſit.

But the fathers of Trent are of another mind, and they magiſterially decree.

c If any man ſhall ſay, that all and every faithfull Chriſtian, by the precept of God, or neceſſity of Salvation, ought to receive both ſpecies of the Euchariſt, let him be Anathema.

In this contrariety, which way I pray ſhould the poor people turn? The Pope ſaith plainly, that it is ſuperſtition to conceive the receipt of the bread ſufficient; and Sacriledge to devide the myſtery; and commands that men abſtain from both, or receive both together. The Coun-

cel

cell curſe all thoſe, that ſay, There is a precept of God to receive in both kinds, or that it is neceſſary to Salvation: If you follow the councell, the Pope ſhall condemn you; if you follow the Pope, the councell hath anathematizd you. The people can reſt themſelves upon nothing but Chriſts command, Drink you all of this, when thoſe that lead them are thus divided.

5. Laſtly, this mutilation takes away one of the principall ends of this Sacrament: *viz.* The Commemoration of Chriſts paſſion, for to have the blood within the body is no ſign that it was ſhed, the powring forth of the wine doth it far more to the life. Whereas our Saviour ordained both elements to be diſtributed ſeverally: that it might not only be preached to our eares, but repreſented to our eyes, how his bleſſed body and blood were ſeperated for our ſins.

Queſt. What is the inward part, or thing Signified?

Anſ. *The body and blood of Chriſt, which are verily & indeed taken and received by the faithfull in the Lords Supper.*

Of this anſwer there be two parts.

1. That the *body and blood of Chriſt* are ſignified by thoſe ſigns.

2. That the *body and blood of Chriſt, are verily and indeed taken and received by the faithfull in the Lords ſupper.*

1. The firſt is out of queſtion, and ſhewed ſufficiently before: yet both muſt be conceived with his proper Attribute. The body with crucifixion. The blood with effuſion. The *Body* as *given* for us, *Luk.* 22. 19. The *Blood* as *ſhed* for us, *Mat.* 26. 28. Without which reflexion they will have little comfort and heart in them. Chriſts fleſh and blood are the true cauſe of eternall life, which yet they are not by the bare force of their own ſubſtance, but through the dignity and worth of his perſon, which offerd them up by way of Sacrifice, for the life of the whole world; of which Sacrifice we have in this Sacrament a lively repreſentation and memoriall.

2. *That the Body and blood of Christ are verily and indeed taken and received by the faithfull.*

But this is not all, for what is here Represented, is verily and indeed taken and received. It is on all hands confessed, that in this Sacrament there is a true and reall participation of Christ, who thereby imparts himself, even his whole entire person as a mysticall head, unto every soul that receives him, and that every receiver doth thereby incorporate, and unite himself to Christ as a mysticall member of him, and of them also, whom he acknowledgeth to be his own. This though mystically, yet it is truly; though invisibly, yet it is really done. Of this S. *Paul* assures us. The cup of blessing which we bless is it not κοινωνία the communion, or rather Communication, of the blood of Christ? The bread which we break is it not the Communion of the body of Christ? 'Tis as if the Apostle had said, Know you not this, that the breaking, taking, eating this bread, the powring forth, taking and drinking this wine, is the reall Communication of the body and blood of Christ to you? A question figured by a Negative is equivalent to a quick affirmative. Is it not? is somwhat more than, It is. This then the Apostle intends to assert, and assure a worthy Communicant, that, as verily as he eats the bread with his mouth, and takes down the wine, so verily God in heaven bestows on him, and communicates unto him the body and blood of his Saviour, and the benefits of that body and blood, which in two words are Pardon and Grace.

Ephes. 5. 23. 30. 32.

1 Cor. 10. 16, 17.

But because the Sacrament in it self being a corruptible and earthly substance must needs be thought an unlikely instrument to work so admirable effects in man, we altogether are to rest upon the strength of his glorious power and goodness, who is able, and will bring to pass, that the bread and wine, which he giveth us shall be truly the thing he promiseth. This is an act of faith, which is required in every one that really means to partake of the benefit, and therefore the Catechism warily adds, that it must be taken and received,

3. By

3. *By the Faithfull.*

Chriſts death in the Sacrament is offered to all, but it is effectuall only to believers; *Joh.*1.12. As many *as received him, to them he gave power to become the ſons of God, even to them that believe in his Name.* Were the orall or outward manducation only neceſſary, then no queſtion the preſenting our-ſelves only at his table, the taking and eating were ſufficient: but when it is a *Spiritual* banquet, and *Sacramentall* nouriſhment, that we are to receive there; if ever we intend to make it food of life, it muſt be digeſted by faith. Through Faith it was the fathers did ἀσπασασθαι Heb.11.13. Salute with reverence, and embrace the promiſes, and the ſame way we are to have comfort by them. The reaſon is, becauſe whatſoever Chriſt hath done already, or hath promiſed hereafter to do for us, are to us as never done, Heb.11.1. as never to be done, till we believe them: that which gives them a being, and makes them preſent and exiſtent to us is our Faith: as is ſhewed in the beginning of this Expoſition when I ſpoke of Faith.

In the midſt of that Sermon our Saviour preached at *Capernaum*, our Saviour delivers this poſition, *Jo.*6.57. *Vely, verily, I ſay unto you, he that believeth in me hath everlaſting life.* Then it followes, *that he was the bread that came down from heaven*, ver.50. That *this bread was his fleſh*, verſ. 51. *and then* ver.53. He addes with a ſtrong aſſeveration, *Except ye eat the fleſh of the ſon of man, and drink his blood ye have no life in you.*

With which aſſertion many of his diſciples were offended, and murmured at it. For ſatisfaction then, he tells them, *verſ.*63. *It is the Spirit quickneth, the fleſh profiteth nothing: The words that I ſpeak unto you, they are ſpirit, and they are life.* They had not a litterall, they had a Spirituall ſenſe; and he that would make them life unto him, muſt ſo underſtand them, believe that he was that heavenly Manna, and by Faith eat his fleſh, and drink his blood; for otherwiſe they would be of no effect, as appears by the cloſe, *ver.* 64. *There are ſome of you that believe not:* believe not

nor that I am the bread of life, believe not that I am the bread that came down from heaven, believe not that the bread I will give is my fleſh: and neither this bread, nor this my fleſh can quicken ſuch a man, becauſe of his unbe-
Heb.2.19.20. lief. Evident then it is, that the Body and blood of Chriſt are taken and received to effect, only by the Faithfull.

Farther yet, our Saviour at the inſtitution of this Sacra-
Luk.22.16.29. ment acquaints us, *This is my body, which is given for you, this is my blood which is ſhed for you.* Not ſimply his body, nor ſimply his blood, but given, and ſhed; not that only, but for you, and many more. This Gift, and effuſion are Acts done and paſt many years ſince, and that the Son of God clothed with the fleſh of man ſhould be ſo prodigall of his blood, and free and merciſull in his gift, is beyond the apprehenſion of man, and the reach of reaſon. What is it then, that may perſwade us that ſuch a thing ſo many
Rom.5.5,6,7, 8,9,10. years ago was done; that ſo merciſull, ſo wonderfull a kindneſs was done for men in general, that were ungodly, enemies, ſinners; for us in particular that were of theſe ungodly enemies, and as great, and obſtinate as any ſinners: except our Faith? The Scriptures have fully expreſſed it, truth hath ſpoken it, and therefore we believe it.

Which ſtrange, unexpected, unheard of mercy, it pleaſed him to repreſent, exhibite, and ſecure to us by his inſtitution of this Sacrament, and to command, that it be continued in his Church *in perpetuam rei memoriam*, to be an eternall memoriall of his good will. To all which, Faith alone can give life and an intereſt. For this we believe too, and in confidence thereof approach and take this Body and this blood, being aſſured that by theſe ſymbols we receive all Chriſt. Out of which it is as clear as the ſun, that this Sacrament is received by, & only by the faithful. Unbe-
Auguſtin. lievers may receive *panem Domini*, the bread of the Lord: Believers only *panem Dominum* that bread which is the Lord.

Q. What are the Benefits, whereof we are partakers thereby

A. The ſtrengthning and refreſhing our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Two great Benefits there are, which a worthy communicant

nicant receives from the Sacrament. 1. Strength. 2. Refreſhing. To expreſſe which, it was Ordained in thoſe Elements which have thoſe effects in the life of man.

1. The firſt is Bread: that ſerves to ſtrengthen the body, being indeed, the ſtaffe of life; which being taken out of our hand, the body failes, and falls, decayes, pines away, and winders to nothing. Pſ. 104. 15.

2. The other is Wine: that is of great uſe to cheer the *a* heart, and make it glad, and this is therefore will'd to be adminiſtred to thoſe that mourn, and are oppreſt with grief; it is alſo good againſt thirſt; it ſearcheth and *b* cleanſeth wounds, and helps infirmities. Strength is from bread: Cheerfulneſſe and refreſhing from wine. *a* Judg. 9. 13. Pſ. 104. 15. 1 Tim. 5. 23. *b* Luc. 10. 34.

In theſe it pleaſed our Saviour to inſtitute his holy Sacrament, to ſhew that the ſame effect is wrought in the inner man by the holy myſteries, that is in the outward by theſe elements. That here our heart is eſtabliſhed by *c* grace, and our ſouls with ſtrength, and our conſcience made light and cheerful that it faint not, but evermore rejoyce in his Holy comfort. To inſiſt on this a little. *c* Heb. 13. 9.

1. *Strengthning.*

O taſte and ſee how gracious the Lord is: for to ſay, Receive my body, is as if he had ſaid, Receive the holy Ghoſt, that is, the graces of the Holy Ghoſt. And this grace to the ſoul, is what bread, that ſtaffe of life, is to the body: which I ſhal ſet down in the words of that pious, and pruden Divine, learned Doctor *Hammond*, We can do nothing that is in order to ſpiritual life, but fal into ſin, cuſtom of ſin, which is the putrefaction of the ſoul, and ſo to eternal death, without grace: for having forfeited that ſtock that God gave us in Paradiſe, we have none of this kind left, but what Chriſt by his death purchaſed for us: by that great dear bargain there is come into the Church a new ſtock and ſtaple of Grace, and ſtrength for every one that ſhall ask it importunately, receive it watchfully, and make uſe of it diligently: for to every one that hath it ſhal be given; given in that meaſure which, though it will not ina- *Pract. cat. ſect.* 3.

ble any man, to live without sinning; yet it will enable him to resist sin, and to serve God in so holy and righteous a way with a sincere heart, and so to persevere in it, that he will accept it.

Now the Conduit of this grace is the Sacrament; for by it Christ intended it should be conveyed to us, by it we are fortified against the assaults of Satan; in the power of Christs death we fight and conquer: For who, having the death of Christ for sin, lively presented unto him, as it is here, will yield basely to that sin, that crucified his Saviour? Rather he will often put on his armour, defie his enemy, stand up, and fight till he hath destroyed him. To encourage him against the attempts and blows of his adversary, he hath from hence security, *Non inermes & nudi relinquimur, sed protectione sanguinis & corporis Christi munimur*, We are not left naked and unarm'd, but we are wall'd about with the protection of the body and blood of Christ; so that now, *tanquam leones ignem spirantes, ab illâ mensa recedimus, facti diabolo terribiles*: they are the words of *Chrysostome*, Triumphing upon this strength we depart from this Table as Lions breathing out fire, and are become terrible to the devil himself: For, finding the power of Christ within us, he will be afraid to assault us.

Cyprian. ep. 54.

Ad pop. Antioch. hom. 61.

Every worthy Receiver hath washed his soul in the blood of the Lamb, and none but prophane men will that day pollute it. For a few hours, you shall see men, *holy, cautelous, devout, retired, not doing their own wayes, nor finding their own pleasures, nor speaking their own words.* Ask the reason, and the answer is ready, They have been at the Communion. Evident then it is, that this strength of grace was received from thence. Did then but the like sad and pious thoughts possesse mens souls for the future, that doth upon that day; would they but continue, and co-operate with that grace they then received, and confesse the force of it by the effects, it could not be doubted, but their whole life would be more holy, their wayes more righteous, they would never *crucifie Christ again*, who hath given them power, that they no more Crucifie him; and, to which if they

Rev. 6. 14.

Is. 58. 13.

they be not wanting, they ſhall no more Crucifie him: For what merit, force, vertue ſoever there is in his ſacrificed Body and Blood, we freely, fully, and wholly have it imparted by this Sacrament.

Now if it be demanded, How ſo ſmall a piece of bread, or a ſpoonful of wine, can produce this effect? The anſwer is eaſie, that it proceeds not from the elements, but from the will and power of Chriſt, who ordained theſe to be means and inſtruments for that end. They remain in ſubſtance what they were; but in relation to him are more. It is ſpiritual bread, and ſpiritual wine; ſo called, not ſo much becauſe ſpiritually received, but becauſe being ſo received, it cauſes us to receive the Spirit, and by *the power of the Spirit, a man may be enabled to do all things.* Phil. 4. 13.

2. *Refreſhing.*

The Sacrament is a corroborative, and gives ſtrength; but that is not the ſole benefit: it is a Refreſhing alſo, as is well ſignified by wine, by which he that pants for thirſt hath his inward flame quenched; by which he that hath any indiſpoſition of body, hath his infirmity ſearch'd, and eaſed. Both may be refreſhed, cheered, gladded, and cured by it.

a A man ſcorch'd with the ſenſe of Gods wrath, is a thirſty ſoul: a conſcience oppreſſed with the weight of ſin, feels truly the burden of it; a ſoul wounded with the *b* darts of ſin, is the wounded man, and is ſenſible of the *ſtink and corruption, becauſe of his fooliſhneſſe:* Every man is full of infirmities and weakneſſes, and is in pain for them. *c* All theſe are broken hearted, faint, diſquieted, and have a deſire to be refreſhed. Now, ſaith our Saviour, *d Come unto me all ye that are weary, and heavy laden, and I will refreſh you.* *e* His free pardon and remiſſion, his ſpeaking peace to the *f* unquiet conſcience, his ſaying, Thy ſins are forgiven thee, *g* to the heavy loaden and ſin-ſick-wounded ſoul, is the greateſt refreſhment, the joyfulleſt tydings, the cheerfulleſt Cordial that can be adminiſtred.

a Pſal. 42. 1, 2.
b Pſal. 38. 4, 5. Luc. 10. 30. Pſal. 38. 5.
c Luc. 4. 18.
d Mat. 11. 28.
e Rom. 3. 24.
f Iſ. 57. 19.
g Luc. 7. 47, 48.

And this he is pleased to administer in this Cup, in which is this cheerful wine, *his blood, which was shed for many, for the remission of Sins*, Matt. 26. 28. Bring the scorched and thirsty soul to this fountain, and it will refresh and cool his heat: bring the burdned conscience to this blood, and it will unload him: bring the wounded man to this wine, and it will search and cure his soares: call infirm sinners to this Cup, and it will refresh them. In this blood there is an Artery by which the vital Spirit is convey'd, that will quicken, revive, and cheer up any fainting, and dying soul.

'Tis not without reason, that the wise Composers of our Liturgy, have inserted those choise Texts at the Communion, and commended them with this preface. Hear what comfortable words *our Saviour Christ* saith to all that turn to him:

Matt. 11. 28. Joh. 3. 16. *Come unto me, all ye that travail and are heavy laden, and I will refresh you. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting life.*

Hear also what S. *Paul* saith.

1. Tim. 1. 15. *This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.*

Here also what S. *John* saith.

1. Joh. 2. 1, 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

Here then is the right place for *Sursum corda*, Lift up your hearts. A form so ancient, and so usual in most Liturgies. *Sacerd.* Sancti Jacobi liturg. *Attollamus mentem & corda.* Let us lift up our mind and heart. *Popul. Dignum & justum est.* Sac. *Verè dignum & justum est.* It is meet and right

Biblioth. patrum. Tom. 4. Basilii liturg. *Sursum sint mentes.* Let your minds be above.

Pop. *Sunt ad Dominum.* They are to the Lord.

Sac. *Gratias agamus.* Let us give thanks.

Moza-Pop. *Dignum & justum est.* Sac. *Æquum certè & justum.* rabum. Sac. *Aures ad Dominum.* R. *Habemus ad Dominum.*

Sac. *Sursum corda.* R. *Levemus ad Dominum.*

Chor. *Dignum & justum est.* S. *Dignum & justum est.*

Cyprian.

Cyprian. de orat. Dominica. *Surſum corda. Habemus ad Dominum:* and Pammelius in his notes on the place, gives in diverſe other Teſtimonies for this form, in uſe at the Sacrament. We have then troad in the ſteps of the Ancient, and with them, ſuffered it to ſtand in its proper place.

For if ſo kind a call, *Come unto me*; if the manifeſtation of ſo great love; if a truth ſo greatly beneficial; if Jeſus that came into the world to ſave ſinners, to be an Advocate, to be a Propitiation for ſins, cannot raiſe the heart, cannot refreſh the ſpirit of a weary and heavy-laden ſoul and conſcience, nothing will.

It is therefore very meet, and right, and our bounden duty, to give thanks to God, that he ſo loved the world, that he ſent his Son into the world, that whoſo believes in him, ſhould not periſh, but have everlaſting life; and it is again as meet, and right, and our bounden duty, to give thanks to our Lord and Saviour Jeſus Chriſt, that he would give his body to be crucified, and his blood to be ſhed for us, and in a Sacrament to repreſent, and exhibite the merit thereof unto us.

A Sacrament from which we receive ſtrength and refreſhing: ſtrength to encounter Sin: and Refreſhing, when oppreſſed by Sin: eaſe and remiſſion from the condemnation, and freedom and liberty from the dominion. In two words, the benefits are, Sanctification and Juſtification. For upon the grant of the pardon and remiſſion (without which there can be no refreſhing) we are Juſtified, and upon the gift of this ſtrength we are Sanctified: we ariſe from villany to vertue, from death to life, from impurity to ſanctity, and if we improve this power of Grace, and proceed to purifie our ſelves by it, it will never leave us, nor forſake us, till it hath brought us to Glory. Rom. 8. 2.

Queſt. What is required of them which come to the Lords Supper?

Anſw. To examine themſelves, whether

1. *They repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life.*

2. *Have a lively faith in Gods mercy through Chriſt.*

3. *With a thankful remembrance of His death.*
4. *And be in charity with all men.*

They are to Examine.

The duty here enjoyned is Examination, not enjoyn'd by the Church, but by S. *Paul*, 1 Cor. 11. 28. *Let a man Examine himself, and so let him eate of this bread, and drink of this cup.* The Apostles word is δοκιμαζέτω, Let him prove, try, bring himself to the test and touch; which notes a diligent and exact inquiry, such as Lapidaries and Goldsmiths use, to find out true metal from counterfeit, good from bad.

And this *Examination* is necessary, so that it is not in our choice to do it, or to leave it undone. S. *Pauls* illative proves it. *Let a man examine himself.* Therefore, if he mean not to be in the case of the Corinthians to whom he writes, who for their irreverent, sinful, and disorderly approach, were unworthy Communicants, and guilty of
1 Cor. 11. 29. the body and blood of Christ; he must examine. Now the things about which he is to enquire, are these:

1. *Repentance.*

Both parts of this Duty are here set down.

1. A sense, a sorrow, a confession of our former sins.
2. A stedfast purpose and resolution to lead a new life.

a Ezech. 16. 6. *b* Psal. 5. 5. *c* Revel. 21. 27. *d* Rom. 6. 23. Rom. 7. 24.

1. *a* Sin defiles our persons; this pollution makes us *b* odious in the eyes of God, excludes from heaven, brings *c* calamity upon us, and death both temporal, and eternal: *d* of which, till a man be truly sensible, he will never be a true Penitent.

2. But upon a true conviction by his conscience, that this is his miserable condition, his soul will be humbled, sorrowful and contrite, cast down, and grieved, not only that he hath incurr'd this danger, (for that is but Attrition) but heavy and sad, that he provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier; and this is truly Contrition.

3. And

3. *a* And upon this compunction and contrition, he will fall to confesse and acknowledge his sin, in the humblest manner. He will be his own accuser, and draw a full inditement against himself, ennumerate to God all his known sins, and aggravate them against himself with all the heightning circumstances: As for those he knows not, he will beg pardon in some such form, *b O cleanse thou me from my secret faults. Lord be merciful to me a Sinner.*

a Psal. 32. 5. 1 John 1. 9.

b Psal. 19 12. Luke 18. 13.

4. But the penitent's work is not yet done, the greatest is yet behind, which is a *stedfast purpose and resolution to lead a new life.*

1. This must certainly be in a Communicant, for he that brings to this Holy Table a purpose, and intent to *c* continue in his sin, comes in his sin somewhat like *Judas*, that came and received, and yet continued his purpose to betray his Master. Before then we approach, there must ba a vow of a new life, an abjuration of all our former evil wayes, and a full and stedfast resolution against them.

c John 13. 30.

2. *d* And this resolution must be brought to act; for it is not enough to resolve to do good, we must be good; to purpose to lead a new life, but we must lead a new life: and though that through ignorance, infirmity, sudden surreption, or violence of Temptation, the same sins steal upon us; yet we must humble our selves, confesse them, be *e* contrite and beg pardon for them, resist and fight against them, and diligently labour that they return no more, at least that they reign not; which will never be, so long as we mortifie them.

d Tit. 2. 12.

e 1 Tim. 6. 12. 2 Tim. 4. 7. Eph. 6. 10. ad 19.

2. *Faith.*

The next thing that a Communicant is to examine himself of, is his Faith. *Whether he hath a lively faith in Gods mercy through Christ.*

Faith.

1. Faith is requisite, because, as is prov'd before, *The body and blood of Christ are verily, and indeed, taken and receiv'd*

ceiv'd by the faithful, and only by the faithful.

A lively faith.

2. This faith muſt have life in it, for it muſt be a *lively faith*; which if it be, it will be doing; for there is no life without action; it will ſhew it ſelf in thoſe parts, where our life doth appear: at the heart, tongue, and hand. A dead
a Gal. 5. 6. 1 Cor. 13. a faith it is, that moves not at theſe parts, and is never conſummate by love.

In Gods mercy.

3. This faith for the object hath *Gods mercy*; upon that it reflects as the founte in, whence his revelations have proceeded, in which his covenant, for mans Redemption, is eſtabliſhed; his promiſes to penitent believing ſinners are made. For if ye ſhall enquire the reaſon of ſo much goodneſſe, no other can be given, but the riches of his mercy.
a Epheſ. 2. 7. Luke 12. 32. Iſa. 9. 7. John 3. 16. a *Thou Lord haſt done it, for even ſo it pleaſed thee. The zeal of the Lord of hoſts hath done this. So he lov'd*; No more can be ſaid.

Through Chriſt.

4. But now if you enquire how his mercy became ours. The anſwer is eaſie; it was *Through Chriſt.* a *He of God is*
a 1 Cor. 1. 30. *made unto us, wiſdom, righteouſneſſe, ſanctification, redemption.* When the holy Ghoſt deſcended upon him, a voice teſtified from heaven, *This is my beloved ſon in whom* Complacui
b Mat. 3. 17. b *I am well pleaſed:* pleaſed with him, and pleaſed with us
c Eph. 1, 5, 6, 7. John 14. 3. for his ſake. c *By him* we are predeſtinated, *by him* adopted, *in this beloved* accepted; *In him* redeemed, and according to the *d riches of his grace we have obtained remiſſion*
d Rom. 8. 18. *of ſin, and through him* at laſt we ſhall be glorified.

3. *Thankfulneſſe.*

Which benefits, becauſe we receive from the Croſſe, therefore to this our faith, there muſt be joyn'd a thankful remembrance of his death.

A

A Remembrance.

1. A remembrance of it; the Sacrament was ordained for that end: On all hands it is agreed, that it is a Sacrifice of commemoration; not to remember then how Chriſt died for us, were to fruſtrate the chief end of the inſtitution.

A Thankful remembrance.

But barely to remember it, will not ſuffice: It muſt be a *Thankful remembrance.* Now he who will be a thankful man, muſt do two things:

1. He muſt recount, declare, and publiſh, what it is that hath been done for him, *Pſ.66.14.* The mercy and grace would not be kept cloſe, and concealed, but at large ſet out in the congregation, and to all poſterity: at this time then we are to commemorate the goodneſſe of God in all, but eſpecially his great bounty in giving his Son to die for us. Luc. 2. 17. Pſ. 96. 3. 10.

2. He is bound to lift up his heart and voice, and praiſe God, chanting forth that χερουβικὸν, the Anthem of the Seraphims therefore, *i. e.* for the Redemption of the World by the death and paſſion of our Saviour Chriſt, and for the inſtitution of theſe holy myſteries as continual pledges of his love, and remembrances of his death, [With Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord moſt High.] See *Act.* 2. 46, 47.

4. *Charity.*

Hitherto a Communicant hath been directed to try and ſearch his heart whether it ſtands right to God. But now he muſt deſcend, and examine how it ſtands to man. For God will not have him come and offer a gift upon his Altar, if his heart *be leavened with envy, malice, and uncharitableneſſe.* Mat. 5. 23.

As this Sacrament seales up the Communion of the members with the head, so it seales up the communion of the members one with another. The Lord ordained these elements of such things, that being many in themselves, yet of many become one: Bread is made of many grains of wheat, wine of many grapes; and yet the meal of those divers grains, are moulded up into one loafe, and the wine of those several berries are pressed into one Cup: to teach us, that all the Communicants at this holy Table, how many soever they be, ought to agree together in *one*, like members of *one body*: as having *one Father, one Faith, one Baptisme, one Inheritance*, as parts quickned by *one* and the same *Spirit*, brethren to be saved by *one* and the same *Christ*.

Eph. 4.4,5,6.

Now this love and charity will be conspicuous by two effects. 1. In giving. 2. And in forgiving.

1. In giving to, and relieving the necessities of our poorer brethren. Hard it is for any man to shew that the Sacrament in the Primitive Church was administred without an Offertory. Mention is made of the liberality and charity expressed at their breaking of bread. And 1 *Cor.* 16.2. A command there is, that upon the *first day of the weeke* (a day appointed for this Sacrifice) *every man should set apart somewhat for the use of the poor*. All Liturgies of the Church record it, and ours intends it, and speaks for it, in those sentences that perswade it, and in the subsequent prayer, where we desire of God *to accept our almes*.

Acts 2. 46.

Mat. 5. 23.

2. The second act of charity is Forgiving, for which we have our Saviours precept. His example, *Father forgive them*. The danger, if it be not done; Our prayers not accepted, our sin retained, our pardon never sealed. *For if you forgive men their trespasses, your heavenly Father will forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses.* See *Matt.* 18. *à ver.* 23. to the end.

Mat. 6. 14,15.

The Analysis of the exhortation before the Communion.

To help the weaker capacities in this necessary work, I suppose it may be worth labour to analyse, and reduce to

to these heads that grave Exhortation, which the wise Composers of the *Liturgy* have prefixed before the *Communion*: which begins thus:

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul *writes to the* Corinthians.

How he exhorts all persons diligently to try and examine themselves before they presume to eate of that bread, and drink of that Cup.

The duty.

1. In which words the Ministers mind Communicants of their duty, which is a diligent trial and examination.

2. And that they may the easilyer perswade them to this; they produce a double reason { 1. From the benefit. 2. From the danger and punishment.

1. From the benefit to a worthy Receiver.

1. *For as the Benefit is great if with a true penitent heart and lively faith, we receive that Holy Sacrament:*

For then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us.

2. *From the danger and punishment to an unworthy Receiver.*

The danger,

So is the danger great, if we receive the same unworthily: for then

1. *We be guilty of the body and blood of Christ our Saviour.*

2. *We eat and drink our own damnation, not considering the Lords body.*

And punishment, or consequent.

3. *We kindle Gods wrath against us.*

4. *We provoke him to plague us with divers diseases, and sundry kinds of death.*

3. Upon which important reasons they dehort all

Scandalous and notorious sinners (meaning such who intend to persist in those sins) that they abstain.

Exhortation.

Therefore if any of you be a blasphemer of God, a hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table: Adding this weighty reason (which is but a repetition of the former danger and punishment) *Lest after the taking of this holy Sacrament, the Devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction of body and soul.*

4. Then follows an advice how Communicants must prepare themselves.

1. To Judge.

1. *Judge, therefore, your selves, brethren, that you be not judged of the Lord.* That they erect a court in their own consciences, accuse, endite, arraign, and condemn themselves for their sins, and so prevent that condemnatory sentence, which otherwise the Lord will pronounce upon them.

2. *To repentance, both parts.*

2. *Repent you truly of your sins past: Amend your lives.*

3. Faith.

3. *Have a lively and stedfast Faith in Christ our Saviour.*

4. Charity.

4. *Be in perfect Charity with all men: So shall you be meet partakers of those holy mysteries.*

5. Thankfulnesse.

5. *And above all things, you must give humble and hearty thanks to God the Father, the Son, and the holy Ghost.*

The

The cauſe.

For the Redemption of the World, by the death and paſſion of our Saviour Chriſt, God and Man.

Both parts of Thankſulneſſe { 1. Annunciation. 2. Praiſe.

The commemoration or annunciation of Gods goodneſſe to us.

1. *Who did humble himſelf, even to the death upon the Croſs for us miſerable ſinners, which lay in darkneſſe and the ſhadow of death.* 2. *That he might make us the children of God.* 3. *And exalt us to everlaſting life.*

4. *And to the end we ſhould alwayes remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt thus dying for us, and the innumerable benefits which by his precious blood-ſhedding, he hath obtained to us,*

He hath inſtituted and ordained holy myſteries, as pledges of his love, and continual remembrance of his death, to our great and endleſſe comfort.

The Doxology, acclamation, or hymne.

2. *To him therefore with the Father and the holy Ghoſt, let us give* (as we are moſt bounden) *continual thanks.*

Submitting our ſelves to his holy will and pleaſure, and ſtudying to ſerve him in true holineſſe and righteouſneſſe all the dayes of our life. Amen.

The Poſtſcript.

Courteous Reader,

WHat is in this Explanation of the Creed ſuccinctly and poſitively delivered, is more fully and amply expounded by the Author in a large Book of Sermons extant upon every Article; for which he hath choſen apt Texts. If therefore any man deſire a more ample information about thoſe Myſteries, he may, if he pleaſe, peruſe that Book.

FINIS.